THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

NO. 908.—NEW SERIES.] FRIDAY, AUGUST 20, 1886;—AB 19, 5646. [PRICE TWOPENCE.

BIRTHS.

On the 11th August, at 45, Beaumont Square, E., the wife of M. EMANUEL, of a son.

On the 13th August, the wife of COLEMAN JONAS (née Clara Gluckstein), of 277, Pentonville Road, of a son.

On Saturday, August 14, at 7, Merchant Street, Bow, the wife of LAWRENCE BARNETT, of a son.—No cards.

On the 15th August, at Ashton Villa, Grosvenor Road, Highbury New Park, the wife of S. H. SCHWERSEE, of a daughter.—No cards.

On the 15th August, at 148, Harley Street, Regent's Park, the wife of SAMUEL E. MOSS, of a daughter.

On the 16th August, at 9, Pembridge Gardens, W., the wife of ERNEST L. FRANKLIN, of a son.

On the 18th August, at Florence House, 84, Portsdown Road, Maida Vale, the wife of PHINEAS ABRAHAMS, of a son, stillborn.

On the 19th August, at 107, Green Street, Bethnal Green, MARIA, the wife of LEWIS MOSS, of a daughter.

MARRIAGES.

On August 17th, 1836, FANNY SOLOMON, to ISAAC SOLOMON, of 298, Commercial Road, E., formerly of Leman Street, Goodman's Fields. (Golden Wedding).

On the 11th August, at the Synagogue, Birmingham, by the Rev. B. Hast, assisted by the Rev. B. Woolf, JOHN MOSS, late of Northampton, to RACHEL, eldest daughter of MARK LEVY, of 44, Pershore Road, Birmingham.

On the 12th August, at the Synagogue, Park Place, Manchester, by the Rev. Lawrence M. Simmons, HOWARD JOSEPH WALFORD, of 39, Porchester Square, W., to LUCY ADELINE, youngest daughter of HENRY S. STRAUS, Esq., of Woodcliffe, Prestwich, and 100, Lancaster Gate, Hyde Park.

On the 17th August, at the New West End Synagogue, St. Petersburgh Place, W., by the Revs. S. Singer and M. Haines, SIMEON LEVY, of Carlton Terrace, W., to ESTHER DAVIS, youngest daughter of the late Solomon Davis, 15, Elgin Road, Westbourne Park, W.

On the 17th August, at the Great Synagogue, Cheetham, Manchester, by the Rev. Dr. Salomon, assisted by the Rev. Mr. Alexander, LEAH, daughter of LOUIS CASPER, to ELIAS BERGSON, both of Manchester.—American and Australian papers please copy.

On the 18th August, at the Great Synagogue, by the Rev. M. Hast, assisted by the Rev. I. Fink, MARY, eldest daughter of LEWIS HART, of Tenter House, Goodman's Fields, to ABRAHAM, third son of SOLOMON ISAACS, Gravel Lane, Houndsditch.

DEATHS.

On the 27th July, at Dordrecht, Cape Colony, REBECCA SARAH, infant daughter of MOSS and MILLY VALLENTINE, aged 2 months.

On the 8th August, at Panama, JACOB PIZA, of 15, Warrington Crescent, Maida Vale, aged 61.

On Wednesday, August 11th, at her residence, Hudson Road, Sunderland, HANNAH, wife of H. GALLEWSKI, aged 58 years. May her soul rest in peace!

On the 11th August, at 3, Victoria Terrace, Victoria Road South, Southsea, after a short illness, REBECCA BARNETT, relict of the late Lewis Barnett, aged 80.

On the 13th August, at 117, Snargate Street, Dover, H. POLAK, aged 64. Deeply lamented by his sorrowing wife, family and a large circle of friends.—ת״נ״צ״ב״ה

On the 14th August, at his residence, 18, Leazes Crescent, Newcastle-on-Tyne, in his 64th year, AARON MARKS, late of Sheffield. Deeply regretted by his sorrowing wife, sons, daughters, and a large circle of friends. May his soul rest in peace!

On the 16th August, at 5, Emanuel's Buildings, Wellclose Square, E., after ten years' suffering, patiently borne, RAPHAEL, son of the late SAMUEL and ELIZABETH GERSHON, formerly of Commercial Road, aged 74.—American papers please copy.

On the 16th August, at 1, Sandy's Place, Bishopsgate, after great suffering, CHARLOTTE, relict of the late SOLOMON LEVY, aged 68. Deeply mourned by her sorrowing children and friends. May her soul rest in peace!

MRS. COHEN begs to return THANKS for kind visits and sympathy received during the week of mourning for her late sister.—26, Patshull Road, N.W.

MRS. EZEKIEL, SON and DAUGHTERS return THANKS for kind expressions of sympathy received during their week of mourning for their late lamented husband and father.—84, Shirland Gardens, Maida Vale, W.

MISS SAMUEL (Borough Jewish Schools) and SISTERS return sincere THANKS for kind visits, letters and cards of condolence received during the week of mourning for their dearly loved mother. God rest her soul! ת״נ״צ״ב״ה.—98, Grove Road, Bow.

MR. I. S. WILKS and SISTERS return THANKS for visits, letters and cards of condolence received during the week of mourning for their lamented sister.—1, Raven Row, Spitalfields.

THE TOMBSTONE to the memory of the late BAREND HYMAN, of 4, Palmer Street, Spitalfields, will be SET on SUNDAY NEXT, August 22nd, at West Ham Cemetery, at 3·30 p.m.—Relatives and friends will please accept this intimation.

APPLICATIONS are INVITED for the position of MINISTER and READER of the EAST MELBOURNE HEBREW CONGREGATION. His age must not be under 25 nor exceeding 40 years, must be competent to preach in English, have a pleasant voice as Reader and be a competent Bal Kora.

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PRELIMINARY NOTICE.

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WANTED, a Gentleman to act as ASSISTANT READER and בעל תוקע during the ensuing Holydays. Applications to be addressed to the Secretary pro tem. at the Synagogue on or before Wednesday next (August 25).

By order,
JOEL LEVY,
Secretary pro tem.

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NOTICE OF REMOVAL.

OWING to the rapid increase in her number of pupils, Mme. LEWY DREYFUS will shortly REMOVE to larger and more commodious premises,
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	S.	D.
Births, Marriages and Deaths, not exceeding 5 lines	3	6
Each succeeding line		6
Synagogues, Societies, Charities, &c.—First 5 lines	5	6
Each succeeding line		6
Public Companies, Legal and Parliamentary Notices—First 5 lines	7	0
Each succeeding line	1	6
Trades, Educational, Situations Vacant, &c., not exceeding 5 lines	3	6
Each succeeding line		6
Situations Wanted, not exceeding 5 lines	2	6
Each succeeding line		6

ALL ADVERTISEMENTS MUST BE PREPAID.

"God Save the Queen."—*At the request of many of our readers, we have reprinted the Hebrew Version of "God Save the Queen," published in our issue of July 9. A copy will be forwarded free on receipt of stamped envelope.*

NOTES OF THE WEEK.

A notable Bazaar was held at Leighton Buzzard last week. The Bazaar was intended to benefit the funds of a local Wesleyan Chapel; it was held in the grounds of a member of the Society of Friends, who acted as Chairman, and was supported by a Churchman, and it was opened by a Jew, Mr. Leopold de Rothschild. The incident is a signal illustration of the growth of religious toleration in these days. It is not so many years ago since the meeting together of members of the Church of England and of Nonconformists for the purpose of benefiting the funds of a place of worship of either section of Christians would have been impossible. The time is still more recent when it could have been possible for a Jew to meet and support them for such a purpose. The advance, of course, has taken place on both sides. Jews, as well as Christians, have grown more liberal. They perceive that the points which all religions have in common are too important to justify the accentuation of their points of difference. The reasons for union between religionists are so enormous that the pretexts for disunion may well be disregarded. It is Lessing's immortal parable over again.

It is to the honour of the Jews that they have so quickly recognised the truth. Toleration has elicited from them a generous response, despite the centuries of unspeakable agony which religious persecution has inflicted upon them. History has no stranger fact to record than the circumstance that oppression has not made the Jew a misanthrope. The feeblest rays of humane treatment have evoked the fragrance and the sweetness that lay dormant in his breast. The phenomenon is a remarkable one. It is due in part to the natural characteristics of the race, but also to the influences of the religion. Judaism is full of catholic sentiments. The Talmudic doctors taught and gave practical expression to the most liberal doctrines with respect to followers of other religions. And even in the ultra-orthodox period of modern times we find Moses Montefiore, the type of a conservative Israelite, subscribing to the building fund of a church. In opening the Bazaar at Leighton Buzzard, then, Mr. Leopold de Rothschild was only following the best traditions of his people. His act, moreover, was one which accorded well with that liberality of sentiment which, conjoined with strong Jewish feeling, is the distinguishing mark of his house.

An interesting movement has been made on the part of the Director of the Baron Lionel de Rothschild School in Jerusalem. Arrangements have been concluded whereby some apprentices from that school will start in business at Ramleh, near Jaffa, and four young men, two of them carpenters, the other two bootmakers, have already been sent there under the supervision of a master carpenter. There are no traces of Jews having lived in Ramleh for the past nineteen centuries; M. Nissim Behar, the able Director of the Rothschild School, being in doubt as to the reception which the young Jewish mechanics will receive at the hands of the inhabitants, has therefore prudently sent with them an able and trustworthy man who will remain with them for a short time until they are accustomed to their new surroundings. The young pioneers of a Jewish settlement at Ramleh being skilled workmen, their prospects are very hopeful; the Director of the Colony Rishon le Zion, which is near at hand, has arranged that they shall receive work from the Greek Convent at Ramleh, and they will also have constant work from the colony itself. Should the experiment succeed, tinsmiths, blacksmiths and tailors (one of the latter being a Chazan and Shochet), will follow shortly, and in time apprentices will be sent to Gaza, Nablous, and other towns. This movement is indeed a feather in the cap of the founders and the Director of the Jerusalem School, the Technical Department of which, now under the direction of Mr. George F. Jackson, may help to revolutionise the entire situation of the Jews not alone in the Holy City, but in Palestine generally. It is all the more to be regretted, therefore, that serious obstacles should be placed in the way of the erection of suitable premises for the Technical School on the Touro Estate.

We are glad to learn that Fräulein Mayer, the niece and heiress of the late Dr. Zunz, has made over the deceased doctor's library to the community of Berlin, and his literary remains to the *Zunzstiftung*. According to our information, the library is replete with works which appeared in the first quarter of this century, and is, above all, rich in periodicals; on the other hand there is very little Rabbinic literature, strictly so called, such as works of Responsa, &c. Many valuable MS. notes are to be found in Zunz's own works, and there is amongst the literary remains materials for a Neo-Hebrew Dictionary and the beginning of an alphabetical list of liturgies. Old MSS. some containing collections of *Piyutim* and *Selichoth* are of importance. The private correspondence of the deceased, which may throw some light on contemporary history, is not yet accessible for examination.

The celebrated Professor Scherer, whose death last week at Berlin was announced in the general press, merits a tribute of recognition in a Jewish journal. To the Jews in Germany he endeared himself by his untiring and energetic opposition to anti-Semitism, which he combatted both by word and deed. Every attempt to instil sentiments hostile to the Jews among his surroundings was defeated by him at all costs. While death has thus deprived the Jews of a friend, a leader of the anti-Semites, the journalist Liebermann von Sonnenberg, disgusted with the failure of the movement to attain any practical result, has determined to quit Germany. He will join his fellow anti-Semite, Förster, who also left his native country for the same reason, and has settled in Southern America.

M. Isidore Loeb, the indefatigable Secretary of the Alliance Israélite, has laid all students of Jewish Literature under a fresh obligation. He has compiled tables on a novel plan which will enable their possessor to transform the Jewish into the ordinary date for any period since the Christian era up to 2000 A.D. Everyone who has dabbled in Jewish literature must be aware how frequently one needs to transfer dates from the one reckoning to another, and also how difficult the process is. M. Loeb has ingeniously reduced the difficulty to its minimum, and the student can tell by means of his tables upon what Jewish date 12th December, 1235, or any other given date fell. We need not remind our readers that others than scholars have too frequently sad occasion to perform such transformation in order to ascertain the dates of *Jahrzeit*. This M. Loeb's tables effect with great ease, and render us independent of the yearly calendar, by giving us a perpetual one. The *Calendrier Juif* is published by the Société des Études Juives, and is both clearly and accurately printed, while M. Loeb's polyglot explanations of its use are adapted to anyone who can read French German, or Hebrew.

There are still two countries in Europe where Jewish communal life is unknown. One is Norway in the North, the other Montenegro in the South. Spain can no longer be placed in the same category as these two countries, inasmuch as congregations, small it is true, have been formed in Madrid and Barcelona. Until the Russo-Turkish War of 1877, there was not a single Jew to be found in Montenegro where there was neither industry nor commerce to attract them. Since then Montenegro has received a small slice of Turkish territory, on which a few Jews are scattered; but they are not sufficient in number, nor do they live close enough together to form a Minyan. In the service of the State there are three Austrian Jewish doctors, who received their appointments direct from Prince Nicholas.

Kuba, the chief town of the Government of Baku in the Caucasus whence a number of Jews are being expelled, contains a Jewish population consisting of about one thousand families. They follow the Sephardim ritual and dress like the Persians and other Mahomedans whose language they speak. With the Russians they by no means get on well. According to one of their oldest traditions the Jews of Baku are descendants of the Israelites who were carried into captivity by Tiglath-Pileser, King of Assyria (753-734 B.C.) Their customs in celebrating the Sabbath and festivals, and on occasions of marriage vary considerably from those in vogue among the Jews generally. Their habits are identical with those of the Mahomedans, and their knowledge is very much restricted. Formerly no obstacles were placed in their way of obtaining a livelihood, nor was any limit put on their free residence in any part of the town. But within the last two years they have been greatly harrassed by vexatious measures adopted by the Government and they are also a frequent prey of the wild hordes by whom they are surrounded.

ATTEMPTED EXPULSION OF MR. SAMUEL MONTAGU, M.P., AND DR. ASHER FROM RUSSIA.

The visit of Mr. Samuel Montagu, M.P., and Dr. Asher to Russia has not been without startling incident. We mentioned last week that they had visited Moscow. As required by the police regulations, they deposited their passports in due form. To their surprise their passports were returned to them with a paper attached, intimating that "the Jew Montagu (or Asher) is hereby ordered to quit Moscow within 24 hours." But Mr. Montagu and Dr. Asher had not gone to Russia to be entirely at the mercy of an over-zealous police functionary. Among other important letters of introduction with which they were armed was a personal letter from Lord Rosebery himself. Immediate steps were taken to communicate with the highest authorities, with the result that the order was eventually revoked, but the insult to "the Jew Montagu" nevertheless remains. Owing to this incident the original plans were somewhat modified.

Mr. Montagu and Dr. Asher left St. Petersburg on Wednesday, *en route* for London, *viâ* Berlin and Cologne. They are expected to arrive in London on Sunday night. We understand that they have been able to glean—from personal observation—much valuable information respecting the condition and prospects of the Jews in Russia. The condition is growing almost desperate, owing principally to the limited area within which the Jews are permitted to dwell, an area becoming, through recent administrative orders, still more restricted, notwithstanding the natural increase of population.

Berlin.—There exists a law in Prussia forbidding the employment of foreigners to hold religious offices in the Jewish communities unless the sanction of the Minister of Public Worship be obtained for such appointments. Since last year when the expulsions of foreigners first commenced, proceedings have from time to time been taken against persons who have infringed this law. It has now been decided by one of the High Courts in Berlin that the prohibition becomes nugatory three years after appointments have been made.

Wurtemberg.—In Wurtemberg Jews find the same difficulty, as in Bavaria, in obtaining appointments in the Higher Schools subventioned by the State. Jewish students who have distinguished themselves at the several Gymnasiums are therefore abandoning philological studies.

CORRESPONDENCE.

THE ANGLO-JEWISH EXHIBITION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In common, I suppose, with many others, I ardently desire that the Anglo-Jewish Exhibition to be held next Spring should lead to some practical advantage. I would suggest that definite arrangements be made by the large and influential Committee to hold a series of meetings or conferences upon Anglo-Jewish History. At each of these Conferences a Paper should be read upon an interesting and important page in the History of the Jews in England and discussions should be held. These conferences should be considered as the necessary prelude towards founding upon a permanent basis an Anglo-Jewish Historical Society such as you advocated a few weeks ago. There are many points connected with the history of the Jews in England, upon which not merely Jews but others take great interest.

The Society, if properly conducted with zeal and spirit, would be a useful addition to the many other special "learned" societies which exist in London and the Provinces. The *Transactions* of the Society would be a valuable contribution towards a satisfactory History of the Jews in England. I do not care to evoke professional jealousy or I could name many Jews and Christians here and abroad who would, I am confident, be glad to have such an opportunity of publishing their valuable researches into the subject. The work is great and perhaps the *real* workers few, but the stimulus afforded to investigation by the foundation of the Society would lead to the rapid increase of inquirers. At least, it would give encouragement to the present scanty ranks of investigators to continue and redouble their labours.

Yours obediently, C.

CONFERENCES.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I was delighted to see the leading article in this week's *Jewish Chronicle*, in which you advocate with so much force the holding of a Conference upon the subject of Jewish Ritual and Reform, which I ventured to propose in a letter to your journal some months ago. Might I suggest that the Jewish Archæological Exhibition about to be held, and which threatens to become a communal mule producing nothing, should be utilised for the purpose of such a Conference, to the necessity, the urgent necessity, of which you by no means too early call the attention of your readers.

Some months ago I promised to contribute to your journal a complete scheme of Jewish Reform. I have not forgotten my promise, nor have I found the task altogether impossible. But it has become obvious that the unfolding of any complete scheme would occupy an inordinate space in your paper, whilst the publication of the bare scheme, without explanation and comment, would be useless. I hope to have afforded me some other opportunity of publishing the scheme I have drawn.

Yours obediently, Lizzie Myers.

August 15th, 1886.

A CURIOUS SOCIAL SUPERSTITION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I am not an Englishman, but have an ardent admiration for many Englishmen and many things English. But you have some social superstitions which I cannot approve or barely understand.

I see a discussion is proceeding in one of the London papers about your favourite "high hat." This social superstition of the badge of respectability, the "chimney pot," affects English Jews in their synagogues in a curious way, and has affected me as a foreigner in an unpleasant manner. Why will you allow your Beadles to sift out visitors in your synagogues according to their head gear? I suppose there has been no general instruction issued to them, but the practice is general, nevertheless. I have visited nearly all your synagogues, and the same thing occurs. If I have on my favourite low hat I am relegated to a back seat. I don't look like a *schnorrer*, but yet I am apparently classed as such if I venture into synagogue in any other head gear than the detestable chimney pot. This is as funny as it is unintelligible to me. The humour and mystery of the rule increases when applied to those called to the Reading of the Law. Any other than a "high hat" is, then, a "want of respect"—as I was seriously told by a janitor. The remark struck me as so curious that I made some inquiries about it. My researches confirmed the original remark. Said a friend—and his remark was typically representative of all the other explanations—"Surely you would not think of going into the presence of the Queen in a 'billycock' hat." Well, I don't know but what I should. I have attended a reception of the President of the United States in one and neither of us were a whit the worse. I made a curious historical discovery, too, in the course of my researches, which may possibly interest your readers. Many years ago, I am told, an old and respected member of the Great Synagogue was by reason of his seniority entitled to be "called up" on *Yom Kippur*. Well, he was an old man, and could not bear the regulation "high hat," but wore a nice, comfortable "wideawake." He was actually asked by the Beadle to replace this either by a "chimney pot" or a skull cap, as the "wideawake" was considered very objectionable by the Wardens. The old gentleman was obstinate, and loved his favourite "wideawake" too much to discard it at the bidding of a *shool* beadle. If I thought this "wideawake" could be found I would care to possess it as an historical relic, and would lend it as such to your forthcoming Anglo-Jewish Historical Exhibition. I am as much interested in it as in Gessler's famous cap which, the story books tell us, William Tell refused to salute. Your worship of the "chimney pot" is a remarkable evidence that Jews are only too ready to follow the ways of the nations among whom they dwell, especially in adopting their social superstitions. Why I discovered that the last person—with the exception, of course, of the Greenwich pensioners—to wear the three-cornered hat in England was the Rabbi of one of your synagogues. The old fogey regarded it as a badge of his thoroughgoing, uncompromising *Frömmigkeit!*

Yours obediently, Anglo-American.

JEWISH WORKING MEN'S CLUB.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—If you will permit me, through the medium of your paper, to ask one or two questions, I shall feel indebted.

If a "Naturalised Englishman" is desirous of having a separate room for foreign members in the Jewish Working Men's Club, why does he not apply to the Committee and there use arguments instead of resorting to falsehood such as he used in his letter published in your edition of the 13th? I have been a member of the Club for a long time, and have never seen a stranger molested or made the recipient of the gibes and sneers of the *Jewish 'Arrys*. Nor would such things be permitted. Now let us for a moment suppose that your correspondent had stated his case in its best form. He advocates that the Polakim should have a separate room not because their time is misused, not because they have nowhere to spend their evenings, not because they have no friends to converse with. No. These they have; but because it is necessary that they should mix more with Englishmen. Now if they have a room apart where they can go with their strange dress, and strange ways and strange language, where the Englishman with (according to the unwitty one) his dislike for his foreign coreligionists, will not visit them, how much better will they be than in a club of their own?

And again, if the members of the Club are so ill-mannered and uncouth as your correspondent would have us believe, how are foreigners to be improved by associating with them?

Yours obediently, J. Woolf.

9, Middlesex Street, Aldgate.

THE FIRST "JAHRZEIT" OF SIR MOSES MONTEFIORE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—We need not, indeed, look far for a reason—besides the value of the innumerable services rendered by Sir Moses to our nation at large—why his memory ought to be especially honoured at Ramsgate. The whole tenor of Sir Moses's life, as well as the vast amount he spent on the erection of the Synagogue, &c., justifies us in assuming that by rights he could at least expect a complete *Minyan* on the day of his first Jahrzeit. There was a large attendance at the evening service, after which a beautiful and heartstirring address was delivered by the Rev. Dr. Loewe—the faithful and true friend and companion of the departed—in the adjacent lecture hall of the College buildings; but alas! this morning's service, the principal part of the commemoration, had to be held without Minyan, and therefore the Kaddish prayer could not be said at all.

"Mistakes don't count with *us*, its always the fault of the person who dies," says Molière.

Yours obediently, A Visitor.

Ramsgate, 17th August, 1886.

"JEWS' EAR."

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I should be thankful if some of your learned readers would explain the origin of the designation "Jews' Ear" which is given to an officinal herb to which botanists give the name of *Hirneola* or *Exidia Auricula Judæ*.

Yours obediently, חוקר טבע הצמחים.

THE EDUCATION OF PAUPER JEWISH CHILDREN.

On Wednesday afternoon, at the fortnightly meeting of the Hackney Board of Guardians, Mr. Richard Martin (Vice-Chairman) presiding, Mr. E. Jones (a noted economist) said he saw by the report of the proceedings of the Bethnal Green Guardians for the preceding week that it was stated, on an application being made to that Board with reference to the education and maintenance of certain children named Mendoza, that the Hackney Board of Guardians paid 6s. per week each for several children while the Bethnal Green Guardians only paid 4s. He shou'd like some explanation.

The Clerk: They were children of the Hebrew persuasion, weren't they?

Mr. E. Jones: Yes. Is it correct?

The Assistant Clerk: We pay 6s.

Mr. E. Jones: And the Bethnal Green Guardians only pay 4s.?

The Assistant Clerk: Quite right. The Jewish Board of Guardians are glad to get any charge up to 6s. 6d. We pay 6s.

The Chairman: Of course you can give notice to rescind that.

Mr. Wentzell: The Jewish Board of Guardians are very liberal, and it is unusual for them to make any application at all.

The Chairman: They are obliged to now. There is such a strain.

Mr. Kemp also testified to the liberality of the Jewish Board of Guardians, intimating that they offered him £30 each as premium for two apprentices, and he had refused them.

The matter was then allowed to drop, Mr. Jones appearing satisfied with the answers he had elicited.

JEWISH WORKING MEN'S CLUB.

The Committee of the Jewish Working Men's Club and Lad's Institute have decided to transfer the members of the Lad's Institute to the old home of the club—Hutchison House—which has been secured on most advantageous terms from the owner, Mr. S. Montagu, M.P. Arrangements are being carried out with the utmost dispatch, in the hope of being able to open the new premises by the end of September. This step has become absolutely necessary, owing to the continued increase in the number of members both adults and lads. In addition to the present advantages, the Committee hope to be able in the new Lad's Institute to arrange for educational classes.

During the week arrangements have been completed with the Commissioners of the Colonial Exhibition, by which the members of the club will be able to take advantage of the cheap admission tickets issued for the benefit of the working classes. It is anticipated that a large number of the members will avail themselves of this arrangement.

On Sunday evening an entertainment was given by the Dutch Quadrille Orchestra under the able direction of Heer A. Vorzanger. In addition to orchestral performances, the programme included songs by Miss Dora Vorzanger, violin solos by Miss A. Neal and Mr. Bauer, clarionet solo by Mr. Wolff, pianoforte solo by Miss Mitchell, and saxophone solo by Heer A. Vorzanger. An orchestral entertainment, being somewhat of a novelty in the club, was much appreciated by a fairly large audience. Encores were frequently demanded, but owing to the length of the programme could only be complied with in the instance of Miss Vorzanger's song, "Tit for Tat," and the saxophone solo, a clever performance. On the motion of Mr. J. M. Lissack, jun., a vote of thanks was accorded to Heer Vorzanger.

THE LATE SIR MOSES MONTEFIORE.

Tuesday last, the 16th day of Ab, was the anniversary of the death of Sir Moses Montefiore. At the Spanish and Portuguese Synagogue in Bevis Marks, at the morning service the ordinary *Ashcaba*, or prayer for the repose of the soul of the departed, was recited.

On Monday evening the *Ashcaba* was recited at the Synagogue in Ramsgate, but none of the immediate relatives of Sir Moses were present, and on the following morning there was not even Minyan. After the conclusion of the evening service, a special service was held at the Judith Theological College, at which there was a large attendance. Dr. Loewe, the Principal of the College, read the פרק טפנין from the Tractate Sabbath, and then delivered an address, taking as his text, "Mark the perfect man, and behold the upright; for the end of that man is peace." (Psalm xxxvii. 37). The preacher said that a year had passed since Sir Moses was taken from earth, yet his great benevolence had provided for the continuance of the study of the Holy Law revealed on Mount Sinai. In all the good work he had performed, God had been extremely merciful to him, and had granted him a life extending over a hundred years. Happy indeed was the man who could cast a retrospect on earlier years so generously spent. The address concladed with a suitable prayer. The prayer for the dead, מנוחה נכונה, was afterwards recited, several alterations being introduced.

The Rev. the Chief Rabbi held services at his residence in Brighton on Monday evening and Tuesday to commemorate the anniversary of Sir Moses's death.

Our Hebrew contemporaries *Hamagid* of Lyck, and *Hamelitz* of St. Petersburg, published leading articles calling upon every Jewish congregation in Germany, Russia and Poland to hold memorial services on the anniversary of Sir Moses's death. It was anticipated that these exhortations would be acted upon to a considerable extent.

On Tuesday there was published by Herr M. J. Bretholtz, in Stanislau, Galicia, a Hebrew translation, prepared by himself, of the address delivered by Dr. L. Loewe at the Memorial Service held in the Judith Theological College, Ramsgate, on the expiration of the thirty days of mourning. The publisher states (in English) in a note: "A part of the profit of this special book is dedicated to the laudable Society, 'Friends of Zion.'"

THE JEWS IN ROUMANIA.

[FROM OUR CORRESPONDENT.]

BUCHAREST, 12TH AUGUST, 1886.

M. Armand Lévy of Paris has just left Bucharest for the purpose of returning to his native land. His late visit was the fourth which he has paid to this country. The first was on the occasion of the meeting of the Divans *ad hoc*, which were convened in 1857 in order to give expression to the wishes of the two Principalities of Wallachia and Moldavia relative to their organisation. Coming here again in 1860 during the reign of Prince Couza, he returned eight years later at the time of the persecutions organised by M. Jon Bratiano, and, finally, the latter part of last year saw him once more in our midst.

Altogether M. Lévy has spent about four years in Roumania. During his sojourn from 1868-70 he visited every Jewish congregation in Wallachia and Moldavia, so that few persons are so well acquainted as he is with the Jewish question. Besides, in his capacity of leader of the philo-Roumanians in France, he has had the advantage of coming into frequent contact with the most influential of my countrymen in every grade of society, and his friendship with many of our statesmen has on several occasions stood him in good stead in serving the cause of his coreligionists in Roumania.

In 1868 he succeeded in arresting the persecutions which then raged to a furious extent. But in 1886 M. Bratiano refused to approach the Jewish question. He likes to persuade himself that no such question exists in Roumania since the revision of the Constitution. But M. Armand Lévy can tell our Jewish friends in Western Europe, with all the authority with which his successive visits have invested him, that at no period have we suffered as much as we do at present. If it has been impossible for him at the present time to influence a government which obstinately shuts its eyes and ears so as to see and hear nothing, he has at least rendered us one great service—he has raised our courage. And God knows what pessimists the Roumanian Jews have become, owing to their having been deceived by the promises of politicians who use a double and even quadruple language, so that their acts do not correspond with their words. The profound disgust which the sight of continued iniquity, without even a shadow of a conscience in the breasts of their inveterate persecutors, has for many years engendered in the minds of the Jews, has ended in producing, especially among the poorest classes, an irresistible movement in favour of trans-Atlantic emigration.

The Jews, accustomed though they have been to suffering, cannot in this country and in the present age overcome all at once this disgust, and vanquish the black misery into which they have fallen, not by the nature of things, but by the wickedness of man. It is on this account that they are now expatriating themselves *en masse*.

NEW ORLEANS.—The death is announced of Dr. Isaac L. Crawcour, an eminent physician of New Orleans, where he had practised for over thirty-five years, and had attained a pre-eminent position in the medical profession and was greatly respected by all classes and creeds. Dr. Crawcour was born in 1825. He was educated at Mr. Neumegen's Academy at Highgate, where he was a fellow pupil of the late Sir George Jessel. The deceased graduated at the London University, and acquired his medical training at Guy's Hospital, where he was a student of considerable merit. The funeral, on the 26th ult., was attended by representatives of all creeds and denominations, among the principal mourners being distinguished physicians, lawyers, and the leading local members of the Masonic Order. According to the wishes of the deceased, no display was made. The Hon. A. G. de Fonblanque, British Consul, delivered an address.

GERMAN HOSPITAL, DALSTON.—During the month of July last, 159 In-patients were admitted (of whom 16 were of the Jewish religion), 34 of them being cases of accidents. 4,492 out patients were treated at the Hospital and Dispensaries, 1,934 being new cases.

THE JEWS IN RUSSIA.

We have already mentioned that a Government Commission has been appointed to consider the question whether the towns of Taganrog and Rostoff should be included in the military district of the Don. On the answer to be given to this question depended the continued residence of Jews in those towns. According to the Moscow *Wiedomosti*, the Commission has decided the question in the affirmative. As Jews will, therefore, no longer be permitted to reside in Rostoff, it will be proposed to give Jewish house and land owners three years, and all other Jews six months, to quit the town. The Jewish population of Taganrog and its suburbs is 15,000, and that of Rostoff 5,000. The mutual relations between Jews and Christians are of a most peaceful character. The Jews have become thoroughly "Russified" in language and in attire, and are engaged in various useful occupations. In 1879 Jews were forbidden to live in the military district of the Don; and at that time many hundreds of Jewish families were compelled to quit the locality. The result of this expulsion was that in Nowo-Tscherkask, the principal town in the district with a population numbering 35,000, not a single artisan remained, as manual labour was exclusively in the hands of the Jews. When any work has to be executed, it must be sent to Rostoff and Nachitschewan, where the Jews expelled from the territory of the Don have settled.

The Jews living at Baku on the Caspian Sea have hitherto lived there in tranquillity and unmolested by any vexatious measures. Everything has, however, been changed by an order for the expulsion of all Jews who do not possess the right of residing outside the Jewish area of settlement. The order was at once put into force, among the expelled persons being men who had lived at Baku for many years and were highly respected by the Christian population. A strange reason is given in Jewish quarters for this arbitrary measure. Certain members of the house of Rothschild have lately purchased the naphtha springs for which Baku is noted; this fact has aroused the jealousy of local merchants, and as they could not injure such powerful personages as the Rothschilds, they have, through the medium of the authorities, had their revenge on the unoffending Jewish inhabitants.

A dispute of a trivial character lately gave rise to a serious conflict between Jewish and Christian porters and labourers on the quays at Odessa. Two Jews were badly injured in the melée.

It has been ascertained that in the arrondissement of Odessa, there are 178 Jews who follow the medical profession.

Last year the Emperor of Russia recognised the value of the labours of Dr. Silberberg, a Jewish medical practitioner at Cherson, by conferring on him the Order of Wladimir, which carries with it hereditary nobility. Dr. Silberberg accordingly applied to the Body of Nobles for the privileges which the Sovereign had bestowed on him. His application was refused on the ground that no Jew had ever been a noble in the district of Cherson. An appeal to the Senate has been rejected on technical grounds, based on a law which requires a vote of at least two thirds of the entire Body of Nobles.

THE METROPOLITAN OF KIEW ON THE JEWS.

Monsignor Platon, Metropolitan of Kiew, one of the three highest dignitaries of the Russian Orthodox Church, on arriving at Krementschug on a pastoral visit, was waited upon by the heads of the Jewish Congregation, who according to the usual custom presented him with bread and salt. His Eminence, who appeared to be highly gratified with this mark of attention, conversed for some time with the deputation, and expresssed his great satisfaction on hearing that the relations between the Jews and Christians were of a cordial character. In the course of his subsequent remarks, the Metropolitan said:

I know the Jews, and what I know of them is more than favourable. But to my regret the Christians do not yet know them. I hope, however, that the time is not distant when the truth will prevail in the hearts of mankind, and they will then understand that one of the first principles of the Christian faith which our Saviour gave to us is to love our neighbours as ourselves. The time, I say, is not remote when Christians will understand that although we differ from each other in essential principles of religious belief, yet we have all one common aim in life and are marching to the same goal. If Christians persecute you with the calumny that you require human blood for religious purposes, I would have you remember that the early Christians suffered much owing to the same calumny; but with the spirit of bearing our troubles meekly which our faith teaches us, we endured everything patiently until the persecutions ceased altogether. Do not be disheartened. I repeat to you the day is not far distant when an era of light and happiness will open for you.

Mgr. Platon is the same noble-hearted prelate who so warmly befriended the Jews during the terrible period of persecutions in 1881 and 1882.

INQUESTS.

On Friday last Dr. G. Danford Thomas held an inquest at University College Hospital on the body of Richard Hart, son of Mr. Henry Hart, of 59, Burton Crescent. An ostler named Joseph Beeston stated that he saw the deceased emerge from behind a van which was in Marchmont Street, Euston Road, on Tuesday afternoon, and a hansom cab, which was being driven at the rate of four miles an hour, approached near him. The deceased, in stepping back to avoid the cab, fell, and the wheel of the vehicle passed over him. Owing to the position of the van, he could not see the cab sooner, nor could the cabman notice him. Several witnesses who saw the occurrence described it as an inevitable accident in the circumstance. The Jury returned a verdict of "Accidental death."

On Saturday afternoon Mr. George Collier, Deputy Coroner for East Middlesex, held an inquiry at the "Leigh Hog Tavern," Hanbury Street, Mile End New Town, respecting the death of Woolf Moses, a child aged six months. Fanny Moses, the wife of Israel Moses, a baker living in Old Montague Street, who wept as she gave her evidence, said that deceased was her son. In the evening of the 14th July, he fell off the bed. She was unaware at the time that he was seriously injured, but on washing him the next morning she noticed a swelling on his head, and the child cried a good deal. She took him to the London Hospital, where he was attended to. She afterwards called in another doctor who had attended the child up to the time of his death. Abraham Jacobs, who was called in according to custom when the child was dying, testified that the mother was a sober woman. Mr. Edward Wood, Surgeon, 68, Leman Street, said he was called to the case on the 27th July. The child was suffering from fracture of the skull and was insensible. He attended the child up to his death, the cause of which was fracture of the skull.—The jury returned a verdict of "Accidental Death."

THE SITUATION OF THE JEWS IN JERUSALEM.

[FROM A CORRESPONDENT.]

JERUSALEM, 5TH AUGUST, 1886.

It is impossible to speak of the progress made by our coreligionists in Palestine without mentioning the name of him who was its original promoter—I mean the late Sir Moses Montefiore. The constant thought of his life was the amelioration f the lot of the Jews in the Holy Land by means of labour and the raising of their moral status. Unfortunately it is in Jerusalem itself that this good work meets with the most strenuous opposition. For instance, after having in 1845 established the first dispensary and a lying-in-charity, Sir Moses founded a Benevolent Loan Society with the object of encouraging petty trade and industry. These institutions aroused more ingratitude than acknowledgement and they fell to the ground victims to intrigues. The same fate befell some other works, including the first printing press founded in Jerusalem.

I next come to the important establishment of the weaving factory. The venerable philanthropist did everything possible to ensure its success; premises, tools and machinery, instruction, advances in money, nothing was wanting. Nevertheless, of this good work there is left absolutely nothing. Need we ask why? Because it was a useful undertaking. Any other man than Sir Moses Montefiore would have been discouraged. But he loved his dear Jerusalem too well to give in With the tenacity and perseverance of an Englishman he founded a girls' school which he located in excellent premises, and which he furnished with every requisite From the very moment of its foundation it had to contend with the anathemas of pious individuals. The result may easily be surmised. The school soon succumbed under the attacks it encountered on all sides.

Sir Moses Montefiore likewise founded what is known as the Montefiore or Touro Hospice, comprising twenty-six almshouses and a windmill. The houses are still in use; but the mill, which gave rise to unfair dealings, has gone the way of the rest. In fine, all these good works have received their death-blow through the ill-will of several intriguers.

Now that the Baron Lionel de Rothschild School is becoming a pronounced success, and is exciting the admiration all who have occasion to confirm the marked progress which it is making as a most valuable and benevolent institution it naturally encounters the same opposition on the part of the intriguers. This opposition, hitherto carried on in an underhanded manner, burst out openly when a gift of a portion of the Touro property was made to the School. For more than thirty-two years this land has been uncultivated and abandoned. As soon as the Rothschild School takes possession everything will be changed; the mill will be repaired, and will be connected with a steam engine which is to be sent from England; and tile-making and weaving, efficacious remedies against the prevailing poverty will be added. For, in spite of the enormous sums spent in Palestine by philanthropists all over the world, the miserable condition of its inhabitants has in no way diminished. It is precisely this misery which the school, supported as it is by all who are noble in Judaism, wishes to combat; and it is on this account that it is menaced by the same opposition as that which proved too powerful for its predecessors.

Happily for the Baron de Rothschild School it is appreciated at its true value by the Chief Rabbis in Jerusalem and the *élite* of our people. In fact since the last journey of M. Elie Scheid, of Paris, the intelligent and active agent of Baron Edmond de Rothschild as Inspector of Jewish Colonies, the Chief Rabbis of the Sephardim and Ashkenazim Communities have begged for the admission of their children into the school. To the trades of smith, joiner, sculptor, tailor, and shoemaker, which are already in active operation in the Technical Department, there has been added that of stonecutter, thanks to a subvention obtained by the Rev. Dr. H. Adler from the Mansion House Russo-Jewish Fund.

Various travellers have recorded in your journal the benefits which are being conferred by the Rothschild School. I will here mention but one, the most recent of all. Last week the school sent to Ramleh, a place inhabited exclusively by Christians and Mahomedans, two carpenters and two bootmakers who had been trained at the institution. They were accompanied by a workman of considerable experience. Other handicraftsmen will shortly proceed to the same locality, and the spiritual needs of the newly founded Jewish congregation will not be neglected, as one of the artisans, a tailor, will act as Chazan and Shochet. Similar batches of workmen will be sent to Gaza, Shechem, and elsewhere, and it is hoped that the foundation of these new colonies will meet with the support and encouragement of generous Jews in the West, who are desirous of improving the situation of the Jews in the Holy Land.

THE CHIEF RABBI OF COPENHAGEN.—On Sunday last, Professor Dr. Alexander Wolff, Chief Rabbi of Copenhagen, celebrated the completion of sixty years of rabbinical activity. This long period, with the exception of two years, when he was Rabbi at Giessen in his native country (Germany), has been spent at the head of the Jewish community in the Danish capital. When Dr. Wolff first came to Copenhagen, there was no synagogue in which the members of the congregation could assemble for public service. There existed about twenty rooms, in which prayer meetings were held, and, as might have been expected, divine worship was carried on in an irregular manner. The new Chief Rabbi changed all this, and it was due to his exertions that the existing handsome synagogue was erected. In spite of his 85 years, he is still the first worshipper in the synagogue every morning, and when he stands in the pulpit his voice is as firm and eloquent, and stirs up the emotions of his hearers as powerfully as in his younger days. His physical strength is still so great that after working at his desk, and without the use of spectacles, often as long as ten hours a-day, he is able to take exercise in the shape of a long walk which tires his younger companions sooner than it does him. The venerable Chief Rabbi has raised Judaism in Denmark high in the estimation of the Christian world, and when he is staying for the summer at Charlottenland, the utmost respect is shown to him by the King and the Crown Prince, who also reside there at the same time. He was the first German Rabbi who received the title of Doctor, and is the author of several works which have had a restricted circulation as they are written in the Danish language.

ANOTHER ANTI-SEMITIC CONGRESS.—The Roumanian newspapers announce that an international anti-Jewish Congress will be held in Bucharest on the 26th of this month, and that it will be attended by Stöcker, Istoczy, Drumont, and other leaders of the movement. The Roumanian Jews look forward with dread to the coming meeting, as they surmise that the inflammatory language which will be indulged in by the principal speakers will encourage the home Government to proceed still more vigorously with their anti-Jewish campaign.

חג הגניזה.

On the 1st day of the month of Tamuz was celebrated in Jerusalem חג הגניזה, "Feast of Burying" (or "stowing away") which is comparatively unknown in Western Europe. The following are the particulars of the origin and mode of celebrating this so-called Feast.

In this celebration Jerusalem does not stand alone, as it has also been observed in other Eastern towns, but sometimes at intervals of not less than fifty and even one hundred years. When the population of Jerusalem was not so large as at present, the custom of burying old and disused Scrolls of the Law, Tephillin, prayer books and Mezuzoth was carried out every seven years, but of late years the intervals have been less frequent. The last occasion when the ceremony took place in the Holy City was on the 1st of Tebeth, 5644.

The order of procedure which is followed on these occasions is of an elaborate character. The sepharim, tephillin and mezuzoth are placed in large earthenware jars, which are specially made for this object, whilst loose leaves from printed books are put into sacks. An adjournment is then made to the Stamboul Synagogue, where the Scrolls of the Law are temporarily deposited in the Ark. They are afterwards taken out, bedecked with costly mantles and adorned with crowns and other appurtenances. A procession is then formed, and escorted by a band of music, the Sepharim are borne by the Rabbis through the streets of the city. The place of burial is a large pit at one of the extremities of the old cemetery. Here the Sepharim are uncovered, and having been placed into the earthenware jars, they and the other articles are reverently dropped into the pit. The day is kept as a general holiday by the Jews, and all business is suspended. This programme was carried out with little variation last month. The Stamboul Synagogue in which the preliminary proceedings took place was filled to its utmost capacity. The privilege of opening the Ark and carrying the Sepharim in the synagogue is eagerly sought after, and according to the old customs, these *mitzvoth* are sold. In the subsequent street procession the Scrolls were carried under a canopy, on each side of which men walked with lighted candles. On leaving the city gate, the Reader offered up a prayer for the Sultan and the Governor of Jerusalem, the Rabbis, and the friends of Palestine, at home as well as abroad. Order was kept by the police.

This custom of burying Hebrew MSS. and printed matter is very ancient, and has its origin in a feeling of reverence for everything containing the name of the Almighty. An indication of this reverence is given in Megillath Taanith (Ch. vii.) wherein it is stated that the 3rd day of Tishri was observed as a festival, because on that day the practice of using God's name in ordinary civil writings was abolished, so that it should not be treated with contempt. (Comp. Tractate Rosh Hashana, 18b.)

Among the Sephardim Jews there is a tradition that this "Feast of Burying" is also a preventative against drought, and it is for this reason that the ceremony was observed in the year 5637, when Jerusalem suffered exceptionally owing to want of rain. On such an occasion several additions are made in the order of service. The *Shophar* is blown, Psalms are recited, the prayer אל ארך אפים is offered up, and a penitential sermon is delivered by one of the Rabbis.

SANDY'S ROW SYNAGOGUE.—On Sunday afternoon an informal meeting of members of the Sandy's Row Synagogue was held at Delmonte's Assembly Rooms, for the purpose of presenting a testimonial to Mr. Leonard Reed, President of the Synagogue. Mr. J. Fontyn, Chairman of the Testimonial Fund, presided, and in presenting the testimonial, expressed on behalf of the donors their sense of the courtesy and judgment which Mr. Reed had displayed and the services he had rendered to the synagogue during his tenure of office. Mr. Fontyn tendered the best wishes of the congregation for Mr. Reed's future welfare, and uttered the hope that he might for many years continue his beneficial connection with the synagogue. He then formally presented the testimonial, consisting of a beautifully illuminated address (executed by Mr. Cusman H. Cohen, of 53, Leadenhall Street), and a silver cake basket. The address, which was read by the Secretary, Mr. J. Corper, was as follows:—"חברת מגחם אבקים חסד ואמת, Society 'Kindness and Truth.' Sandy's Row Synagogue, Artillery Street, Bishopsgate. This testimonial and a silver basket were presented to Leonard Reed, Esq., on Sunday, the 15th August, 1886 (14th Ab, 5646) by the Committee and Members, in recognition of the valuable and zealous services rendered by him for the last seven years as Vice-President and President of the above Synagogue, an office which he still holds with the greatest ability and to their entire satisfaction. And they hereby place on record their grateful and cordial appreciation of his untiring efforts in promoting the general welfare of this Society to the great advantage of the Congregation. Signed on behalf of the Committee and Members, Jacob Fontyn, Warden; Isaac Levy, Treasurer, E. Goldsmith, Jacob Loezen, John Corper, Secretary." Mr. Reed, who was warmly cheered in tendering his thanks for the testimonial, said that the knowledge that he enjoyed the esteem of the members would have been sufficient recognition of his labours. He would ever look on the beautiful testimonial with pleasure and pride, and trusted that when his life had ended it would be an incentive to his children to continue to be steadfast to their ancient faith. (Cheers). The Rev. J. Kohn-Zedek, preacher to the Synagogue, then delivered a brief address in German. The reverend gentleman, in dwelling upon the work of Mr. Reed, in connection with the synagogue, said that it was especially due to him that the members now worshipped in a handsome synagogue, which was an ornament to the community, and that the congregation, consisting for the most part of persons belonging to the working classes, was in so prosperous a condition. He hoped the synagogue would long continue to perform its sacred functions, and would retain the ancient ritual without the elimination of any of the prayers. Mr. J. Loezen, Honorary Secretary of the Testimonial Fund, Mr. Isaac Defries, and the Rev. David Kohn-Zedek also addressed the gathering and eulogised the services rendered by Mr. Reed. On the motion of the Chairman, votes of thanks were passed to the gentlemen associated with him as the Testimonial Sub-Committee (Messrs. Bernstein, E. Goldsmith, Isaac Levy, J. Loezen and P. Wolfers), and to the donors of the Testimonial. Similar compliments were passed to the artist (Mr. Cohen) and the Chairman.

UNIVERSAL ISRAELITE MARRIAGE PORTION SOCIETY.—A general meeting of this Society was held on Sunday at the Theatre of the Hebrew Dramatic Club, Princes Street, Spitalfields. Mr. S. Ehrenberg, President, occupied the Chair. Among the apologies read by the Secretary (Mr. I. Ehrenberg) were letters from Messrs. Spencer Charrington, M.P., S. Montagu, M.P. (one of the Vice-Presidents), and C. T. Ritchie, M.P. The quarterly financial statement was submitted, and showed receipts amounting to £25 3s. 6d., and an expenditure of £19 15s. 4d. Of the balance, including the surplus from the previous three months, £20 had been invested in the Moorfields Savings Bank. On the motion of Mr. Marchant, seconded by Mr. L. Cohen, the financial statement was adopted. An election was held of three candidates to receive the bounty of the Society, viz., £10 10s. Messrs. H. Dywien, Woolf Harris, Monitz and G. Samuels were appointed scrutineers. At the conclusion of the meeting the customary votes of thanks were passed. The successful three candidates were: Annie Eliashevitch, Esther Greenberg and Fanny Abrahams.

"IT SAVED MY LIFE."—LAMPLOUGH'S PYRETIC SALINE.—"When I was correspondent for the "Manchester Guardian" at Uskub, I had a very severe attack of gastric fever. No medical man being available, I fell back on LAMPLOUGH'S PYRETIC SALINE, which I always take with me. *It saved my life*, the fever had obtained a strong hold on me." This Great Remedy for numerous common and other ailments may be obtained of any Chemist, or of H. LAMPLOUGH, 113, Holborn.—[ADVT.]

THE JEWS OF MOROCCO.

[FROM OUR CORRESPONDENT.]

TANGIER, 4TH AUGUST, 1886.

Having carefully watched every event which happened since the outbreak at Fez of May 24th, I am, with regret, bound to confess that the action of the Moorish Government has been far from what was expected of it.

At the outset, the Sultan's commissioner, Sid Abdeslam El Mukre, called on the Rabbis at Fez and asked them to declare in the name of the community that there was no complaint to make regarding the outrages perpetrated upon the Jews. This, as may well be expected, the Rabbis refused to do, and the consequence was that the brother of the Jew who had had the quarrel with the Moor, out of which the disturbance originated, was loaded with irons; his brother and a friend who happened to be present were also seized, thrown into prison and loaded with irons, in which condition they were kept until the sum of eighty dollars was paid to the gaoler to remove the chains from their ankles, keeping only the fetters rivetted on their legs.

About ten days ago, orders came from the Sultan that the three should be sent to Morocco city, whither they have been marched with irons on their legs, subjected to the most brutal treatment on the rough road in the tropical heat of July. God knows what fate awaits these unfortunate creatures. Fortunately the Sultan is still at Sous and will probably not return to Morocco for some weeks to come. It is to be hoped the influential Jewish bodies in Europe will act in behalf of these unfortunate men who may be sacrificed to satisfy popular fanaticism. Up to the present they have only reached as far as Rabat, and as some ten days more will be required to reach Morocco, intervention may therefore come in time to save their lives.

It is reported from Fez that the Sultan's Commissioner has written to His Majesty asking that all Jewish houses having more than one floor should be pulled down and only the ground floor left.

For some time past an anti-Jewish feeling seems to grow in this country among the higher classes of European residents, whose jealousy of Jewish prosperity makes them stand at nothing to injure the Jewish population. Prominent amongst these Jew-haters is a writer whose scurrilous publications in European and American papers are doing considerable mischief. It is more particularly to be regretted that such an important journal as the *Times* of London should lend its columns to publishing malignant articles of this sort, evidently concocted to suit the cause of anti-Semites.

It is pitiful to see how the representatives of civilisation, instead of checking fanatical feelings, are doing their utmost to foster them, in spite even of what enlightened free Governments instruct their agents to do.

Many Jewish families have removed from Fez and Mequinez and gone to reside in seaport towns. Life in the former places has become a source of continual dread to Jews, who are daily insulted, assaulted and threatened.

LISZT ON JEWISH MUSIC AND MUSICIANS.

In his work "Des Bohémiens et de musique in Hongrie," the late Abbé Liszt wrote as follows with regard to the Jews :—

In music the Jews have produced brilliant names. As virtuosi and composers they have handled the form in a wonderful manner. By means of the old genius of their race, and the tendency peculiar to them towards combination, they have extended the form and made it more pliant. In regard to harmony and instrumentation, they have had very genial and fruitful views. Who knows where music would stand at the present day were it not for the untiring, enterprising, bold, and stubborn spirit of the Jews.

Liszt then describes the influence of the Jewish composers on the development of modern opera, and devotes a special chapter to a description of a service which he attended at the Jewish Temple in Vienna.

Only once, he says, did we experience, seeing and listening full of hope, what could be made of Jewish art, if the Jews were to pour out, in the full pomp of their imagination and their dreams, and through the artistic forms by which their Asiatic genius has inspired them, the intensity of their feelings, and were to give expression to the fierceness of the fire which burns within them—this raging fire which they cover with ashes so that it may appear cold to us. In Vienna we were acquainted with the celebrated Sulzer, who in his capacity as a Synagogue Cantor, has earned for himself so remarkable a reputation. In his artistic organization, the mask which concealed the inner man was less transparent, and at times one could see, as it were, the workings of his great soul. In his conversation, he appeared to the hearer as though he himself had taken part in the building of the pyramids, as though he were present in Egypt during the darkness which Pharoah the Godless had brought on himself, as though his eyes had penetrated through the fiery clouds which prevented the advance of the enemy, whilst the path was brightened for the chosen people of God. . . In order to hear him, we visited the synagogue, where he was the Musical Chief and at the same time the Precentor. Seldom were we so deeply moved, so strongly affected, that our soul seemed to have gone out to the man, as on that evening, when in the light of thousands of candles, like stars in the wide expanse of heaven, a strange-sounding chorus burst out around us. Every breast seemed like a prison, out of which the most powerful sensations strove to rush forth, in order to praise the God of the Law in the midst of misery and slavery. At this moment it appears as though the Psalms hovered over us like flaming spirits, as though winged cherubim pierced through the thick clouds and served the Almighty as a footstool.

EAST LONDON SYNAGOGUE.—At a meeting of the Board of Management of the East London Synagogue held on Monday evening, it was resolved to postpone for some time the election of a Second Reader and Secretary in the place of the late Rev. H. Millem. In response to the advertisement inviting applications for the position, six were received, two from London and four from the provinces. For the ensuing holydays an Assistant Reader will be engaged, and subsequently further applications for the office of Second Reader and Secretary will be invited.

THE SHECHITA QUESTION IN GERMANY.—A magistrate at Gera has adopted a high handed manner of settling the Shechita question. He has threatened to fine a Jewish butcher 150 marks for every occasion that he kills an animal according to Jewish rites, because this method is cruel to animals. The administration of the Jewish community has naturally protested against this prohibition.

TANGIER.—Mr. L. A. Cohen, editor of the *Revue du Maroc*, has been elected a member of the Société de Géographie Commerciale in Paris.

BAYSWATER JEWISH SCHOOLS

The following Report of Her Majesty's Inspector on the Bayswater Jewish Schools has been communicated to the Managers :

BOYS' SCHOOL.—"This school labours under a great difficulty which this year has been exceptionally felt. I refer to the number of children recently arrived in this country who are qualified for examination before they have mastered English. Under these circumstances the general state of proficiency of the scholars is highly creditable to Mr. Heilbron. Singing taught by the Master to both boys and girls is excellent."

MIXED SCHOOL.—"The discipline of the school is good, and the results of Examination are highly satisfactory. Needlework is very good."

INFANTS' CLASS.—"The Infants' Class is in a very creditable condition both of discipline and attainments. Needlework is reported to be good."

The number of passes in the Elementary and Class subjects was 97 per cent., and the Merit Grant of "Excellent" was awarded in the Boys' and Mixed Schools, and "Good" in the Infants' Department. The amount of the Grant is £139 8s. 10d.

LEIGHTON BUZZARD.—On Wednesday the 11th, Mr. Leopold de Rothschild opened a Bazaar held in the grounds of the "Cedars," Leighton Buzzard, in aid of a Wesleyan Chapel, the object being to liquidate the Church property at Leighton. Mr. Theodore Harris, who presided at the opening ceremony, said it was remarkable that there were present on the platform representatives of three Nonconformists bodies, one professing the ancient religion, Judaism. He remembered hearing Mr. Rothschild remark that Judaism was the mother of Christianity. After addresses by Lord Charles Russell and Mr. Cyril Flower, M.P., Mr. Leopold de Rothschild said that when he was first asked to open this Bazaar he had felt great hesitation. He was, as they knew, a member of a different religion, but after consideration he thought he was justified in coming as all religion was the centre of true charity. Mr. de Rothschild then alluded to his youth spent at Gunnersbury with its cedars, and most feelingly spoke of his mother whose life was one of charity and religious sympathy with all creeds and classes. Mr. de Rothschild then declared the Bazaar opened.

MANCHESTER.—Universal interest was lent to the wedding which was celebrated on Thursday week at the Park Place Synagogue, Cheetham Hill, between Mr. Howard Joseph Walford, of London, and Miss Lucy Adelina Straus, daughter of Mr. H. S. Straus, Woodcliffe, Sedgley Park, Prestwich. The synagogue, which was crowded, was beautifully decorated with a variety of flowers and plants. The Rev. L. M. Simmons B.A., officiated, and the service was fully choral.—Mrs. Straus, late Lady President of the Jews School, treated all the children of the school to a tea on Thursday the 12th, the day of her daughter's marriage and to an excursion to Belle Vue on the following day. All the pupils boys, girls, and infants presented Miss Straus with a handsome writing-table garniture, even the very poorest subscribing their farthings.—On Wednesday last Mr. and Mrs. Abraham Levy gave a dinner to about 140 poor Jewish men and women on the occasion of the marriage of their son at Cape Colony. Before leaving each person was presented with a sum of money.—The Manchester congregation of Spanish and Portuguese Jews have forwarded congratulatory letters to Sir John Simon, M.P., and to Sir Phillip Magnus on having attained the honour of knighthood.

DOVER.—In our advertising columns appears an announcement of the death of Mr. H. Polak, of Saargate Street, who expired on Friday afternoon last, after a brief and painful illness. The funeral took place on Sunday last, and was attended by an immense concourse of both Jews and Christians, thus affording proof of the respect and esteem in which he was held by his fellow-townsmen of all denominations. The Rev. I. Barnstein delivered a funeral oration, in which he expatiated on the many virtuous and charitable actions and the kind deeds of the deceased, who was alternately President and Treasurer of the Dover Hebrew congregation for more than a quarter of a century. In fact, it was mainly due to his untiring exertions, his unflagging zeal, and his intense love for the congregation that the Synagogue was upheld and the cemetery brought into existence.

DEATH OF RABBI TIKTIN, OF BRESLAU.—The Jewish community in Breslau and Judaism in Germany generally have sustained a severe loss by the death of Rabbi Gedaljah Tiktin, for 44 years Land Rabbi in the Silesian capital. He belonged to a well known family of Rabbis, both his father and grandfather having held the same post as that which he so long and worthily filled. Rabbin Tiktin belonged to the Orthodox school, and although he did not write any Hebrew works, his knowledge and judgment were so widely recognised that even the most learned Polish Rabbis looked upon him as an authority. He was for a long time the only Rabbi in Prussia having the right to appear at Court, and often sat at the imperial table as the guest of the Emperor. On these occasions Rabbi Tiktin wore the Order of the Red Eagle which he received in recognition of the care he bestowed on the wounded during the Franco-Prussian war of 1870-1871. The former Prince Archbishop of Breslau, Dr. Förster, was his most intimate friend, and he also enjoyed the esteem of the local authorities, particularly on account of his activity as a prison Chaplain

RABBI-KNIGHTS IN ALSACE.—The German Emperor has conferred the order of Knighthood on Rabbi Levy of Obernai, and on Rabbi Dreyfuss of Saverne, both of whom have exercised rabbinical functions for half a century. The insignia of the Order of the Crown were solemnly handed over to Rabbi Dreyfuss (father of the Grand Rabbi of Belgiam) in the synagogue by the District Governor.

ITALY.—Professor Sharbaro, a member of the Italian Chamber of Deputies has published in his organ, the *Eirche Caudine*, the following remarkable article concerning the Jews : My views on the subject of the Jews are well known to my students, because they are not new and have never undergone any alteration. Already in 1872 I defended the Jews against Signor Posqualigo, and in 1882 I replied to attacks which were then being made upon them. I honour with the greatest respect every nation which has exercised an influence on the history of the world. As a Christian I cannot forget that the Jews were the first to rid the world of the yoke of idolatry. I know that there are Christians who look down on the Jews with a jaundiced eye, arising from a species of jealousy. Anti-Semites in Germany perhaps hate the Jews only because Bamberger surpasses them all in the best sense of the word, and for this reason they hate the entire race. Perhaps the Conservatives hate the Jews because Lassalle, Marx, Jacoby and other noted Socialists were Jews. Perhaps the anti-Semites in Italy hate the Jews because Luzzatto through his brilliant genius puts them all in the shade. But can a man of sense look upon the anti-Semites as in earnest? Or is any man justified in hating all Israel because one individual it may be has proved himself unworthy of belonging to the most honoured and the oldest nation in the world? I make an appeal to my own countrymen and ask: Have you forgotten that Giuseppe Finzi was a Jew and an ornament to the entire Italian nation? Have you forgotten that men such as Tullo Massarani, Leone Carpi, Isaaco Artom, Enrico Fano, Augusto Franchetti, Isaaco Maurogonato and Rabbi Elie Benamozegh, all of whom are a credit to humanity, are Jews? I love the Jews, because I regard them not through spectacles which are blackened by jealousy, hatred and prejudice, but in the light of their wonderful history and the great future which is prepared for them by Providence. With bended knees I bow before Israel as a nation chosen by God. Whenever I contemplate their horrible sufferings, and their senseless and undeserved persecutions, my feelings become embittered against their oppressors. At the same time the hope is strengthened within me that they have not suffered in vain, but are destined for a great purpose in the future.

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.		Day of Civil Month.			Portion.	Haphtorah.
Friday	Ab	19	Aug.	20	Sabbath commences 6·30	עקב	Isaiah xliv. 14 to li. 3.
Saturday		20		21	Sabbath terminates 7 55	Deut. vii. 12 to xi. 25	
Sunday		21		22			
Monday		22		23			
Tuesday		23		24			
Wednesday		24		25			
Thursday		25		26			

Friday next, August 27, Sabbath will commence at 6·30.

The Jewish Chronicle.

LONDON: FRIDAY, AUGUST 20, 1886—5646.

MR. SAMUEL MONTAGU, M.P., AND DR. ASHER IN RUSSIA.

The visit of Mr. Samuel Montagu, M.P., and Dr. Asher to Russia on their philanthropic mission of enquiry into the social and material position of the Jews in that Empire was in danger of being prematurely cut short through the excessive zeal of a Russian official. Seeing that they were described in their passports as "Jews," he gave them peremptory notice to leave within twenty-four hours. If they had not been enabled to invoke a higher authority than this zealous official, his order, a barbarous act of international discourtesy, must have been obeyed, notwithstanding even the fact that one of the gentlemen is a member of the English House of Commons, and it remains to be seen whether England will tamely submit to such indignities being passed on one of her Senate. A Member of Parliament, it is true, is not an ambassador; he is not specially charged to represent this country abroad; but it is one of his rights to inform himself by foreign travel as to the condition of things among nations with which we are at peace. It is almost an unprecedented insult to interfere with the movements of persons so highly accredited and obviously trustworthy.

We do not wish to exaggerate the importance of this incident to the gentlemen immediately concerned. At the worst to themselves Mr. Montagu and Dr. Asher would have had their summer holiday cut short by a rather unpleasant proceeding, which a supporter of Mr. Gladstone must feel the more acutely. Neither their dignity nor their material prospects are effectively injured by this latest exhibition of Russian intolerance. The case is quite different from that of Mr. Lewisohn, where direct commercial interests were involved. But the incident is painfully significant in other ways. Our disabilities have so completely disappeared in this happy land that it is with difficulty we can understand that the mere fact of a man's being a Jew is sufficient in Russia to make him an outlaw liable to be hunted from the land as if he were a wolf. Internally our emancipation is complete, but full freedom and equality will never be ours till we can claim from foreign governments all the privileges which our fellow citizens can use. Were it merely matter of personal dignity we should strive for this end, but we have the further duty to claim it in so far as it will aid our Russian brethren in their hard struggle to obtain even the slight semblance of liberty which is to be obtained in "Semi-Asia."

All the evidence that we have of the condition of the Russian Jews shows that the chief abuse of their condition is the want of *Freizügikeit* or right to domicile in all parts of the country. By limiting this right, the Russian Government has cooped up the four millions of Jews into a small number of provinces with the result that they can hardly live from the scanty area available as the basis of their commercial industry. We publish this week particulars of a threatened further "compression." The remedy for this is clearly *Freizügikeit* and the nearest road to such a remedy is to obtain it for alien Jews visiting Russa. Once English, American and German Jews have got the right of visiting any part of Russia they like, it will be impossible for the Russian Government to refuse to the Jewish citizens of Russia what they grant to aliens of Jewish faith. The *point d'appui* for obtaining this privilege clearly lies in claiming it for aliens, and the present incident may be found to have excellent effects in hastening this consummation. The Foreign Office should be judiciously approached on this point only and steady application be made for the right of English Jews to move about in Russia like other Englishmen. If Russia reply that this is impossible because her own Jews have not the right and could justly complain, the Foreign Office has the right to reply, "that is your affair; if you choose to be intolerant that is no reason why we should submit to intolerance being practised towards our subjects."

We know not what excuse the bureaucrucy of Russia may give for their recent exhibition of intolerance and spleen. But there can be little doubt that their true reason for expelling these two gentlemen is that they are both connected with the movement which of recent years has directed the world's attention to Russia's misdeeds towards her Jews. The Mansion House Meeting of 1882, and all that led up to it, still rankles in the mind of the Russian officials, whose shortcomings it exposed, and this recent insult is a sign that they have long memories and keen resentment. It shows, too, that Russia is not so pachydermatous that she cannot be pierced by the shafts of public opinion. The incident is noteworthy in many ways, but chiefly in the evidence it affords of Russia's sensitiveness to European opinion.

This sensitiveness is shown in another way. The practical purpose effected by the attempt to cut short these gentlemen's summer trip in Russia would have been to cut short their investigation into the condition of their coreligionists in Russia. Now why should the Czar's Government desire to prevent this enquiry unless they are ashamed of its results? Their action is as shortsighted as that of most irresponsible rulers: it has only made Mr. Montagu and Dr. Asher the more convinced of the despotic rule under which the Jews of Russia suffer so many ills. The incident has had the effect of confirming in a most striking manner all the worst suspicions that were entertained of Russia's treatment of the Jews, and in that way will have its use. The centre of the Jewish question is Russia, and every fresh light thrown on her actions is so much of additional insight into the condition of the Jewish question. The visit of Mr. Montagu and Dr. Asher will afford us fresh light and we should take advantage of the information and warning it conveys.

JEWISH HUMOUR.

Every family, with its fair share of intelligence and fair share of good-fellowship, has its joke. You may be a brilliant wit outside the family circle, yet retain, all the while, an irritated consciousness that your most delicate conception of the comic, your very happiest turn of phrase, can be really appreciated by no one but your brother (whom you hate), or your sister, with whom you quarrelled years ago about the will, and to whom you have never spoken since. And even the dullest person, brought up in a healthy atmosphere of family humour, can contribute his share to the joke of his clan, if only by an appreciative chuckle or a sympathetic twinkle of the eye.

The analysis of his own family joke would be a hard task to set a man. To nicely weigh the mass of recollection, allusion, and mutual understanding which make up for him so delicious a whole; to pronounce it, in cold blood, intrinsically witty or not witty, humorous or not humorous; what employment could be more thoroughly fruitless and ungrateful? The task is as impossible as to give the full meaning of the subtle words *'hine* and *chutzpah*, so expressive as they are to those Jews who have used them from childhood.

We have, then, no little hesitation in dealing with the subject of the time-honoured Jewish Family Joke; in pronouncing on its merits or demerits; its relative or absolute value.

In general circles the mention of Jewish Humour is immediately followed by that of Heine; nor is this a *non-sequitur*. For Heine, in truth, has given perfect expression to the very spirit of Jewish Humour; has cracked the communal joke, as it were, in the language of culture, for all to enjoy and understand.

The world laughs, and weeps and wonders; bows down and worships the brilliant exotic. We ourselves, perhaps, while admiring, as we cannot fail to admire, indulge in a little wistful, unreasonable regret, for the old cast clouts, the discarded garments of the dazzling creature; for the old allusions and gestures, the dear vulgar, mongrel words; the delicious, confidential quipps and cranks which nobody but ourselves can understand.

It is no new story, that the spirit of a nation should find expression in the utterances of its men of genius; nor that in those utterances the local, the accidental, the particular, should be subordinated to the universal.

When all is said, let us then be grateful to the man who has proved so triumphantly the worth, who has brought out so successfully the peculiar and delicate quality of the tribal humour.

> Sonne, Monde und Sterne lachen;
> Und ich lache mit—und sterbe.
>
> Sun and moon and stars are laughing;
> I am laughing, too—and dying.

These lines of Heine, with which no doubt most of us are familiar, strike the keynote of his mood: "Ich lache mit—und sterbe." The Poet stretched on his couch of pain; the nation whose shoulders are sore with the yoke of oppression; both can look up with rueful humourous eyes and crack their jests, as it were, in the face of Fortune. Heaven knows what would have become of them, people and poet alike, had it not been for this happy knack, or shall we say this tough persistence in joke-making under every conceivable circumstance; this blessed power of seeing the comic side of things, when a side by no means comic was insisting so forcibly on their notice. True humour, we are told, has its roots in pathos; there is pathos, and to spare, we think, in the laughter that comes from that Paris lodging, or which surges up to us through the barred gates of Ghettos.

But it must not be forgotten that this very power of defying Fate with a conceit, has its own disadvantages to contend with. There is a limit to human power of suffering no less than to human endurance; sensibilities

grow blunted, and the finer feelings are lost. A tendency to "debase the moral currency" by turning everything into a joke, never to take oneself or one's neighbour quite *au sérieux*, is, perhaps, one of the less pleasing results of our long struggle for existence. What was at first reserve and pluck, bids fair to grow into callousness and cynicism. We sneer at a man; we whisper some apt saying in Jüdisch-Deutsch about his personal appearance, even while we are helping him or receiving his help. *Apropos*, we are keen as women, on the subject of clothes and looks; the result no doubt of prolonged life in cities; indeed, its distinctly urban quality is one of the chief features of Jewish humour. The close and humourous observation of manners (we use the word in its widest sense); the irresistible, swift transition to the absurd, in the midst of everything that is most solemn; the absolute refusal to take life quite seriously, do we not recognize these qualities as common, more or less, to all bred and born in great cities?

If they are more marked in the Jew, let us remember how long it is since he gave up pasturing his flocks and "took (perforce) to trade"; he hardly has left, when all is said, a drop of bucolic blood in his veins. He has been huddled in crowded quarters of towns, forced into close and continual contact with his fellow-creatures; he has learned to watch men's faces; to read men's thoughts; to be always ready for his opportunity. If he could raise a laugh at his neighbour's expense when his neighbour's demeanour was such a matter of importance to him, who will grudge him the solace and the vengeance?

The humourous point of view from which we survey one another, *qua* Jews and that from which we survey our neighbours *qua* Gentiles, are, of course among the more local and characteristic features of the subject. It would be impertinent to dilate in this journal on what every Jew realises so thoroughly; if he does not, no amount of explanation will help him. To make the comic character of a play or novel a Jew is a sufficiently common device; as unsuccessful, it must be added, as it is common. Perhaps these Merry-Andrews of fiction have their uses, and serve to rouse the laughter of the Gentile public; perhaps we have a comic side which we ourselves are incapable of perceiving, and yet we are by no means sparing of one another in this respect.

As far as we can judge we should say, that only a Jew perceives to the full the humour of another; but it is a humour so fine, so peculiar, so distinct in flavour, that we believe it impossible to impart it perception to any one not born a Jew. The most hardened Agnostic deserter from the synagogue enjoys its pungency, where the zealous alien convert to Judaism tastes nothing but a little bitterness. In these days, indeed, of slackening bonds, of growing carelessness as to long-cherished traditions; when the old order is changing and giving place to new with startling rapidity it is, perhaps, our sense of humour as much as anything else, which keeps alive the family feeling of the Jewish race. The old words, the old customs, are disappearing, soon to be forgotten by all save the student of such matters. There is no shutting our eyes to this fact. The trappings and the suits of our humour must vanish with the rest; but that is no reason why what is essential of it should not remain to us a heritage of the ages too precious to be lightly lost; a defence and a weapon wrought for us long ago by hands that ceased not from their labour. If we leave off saying *Shibboleth* let us, at least, employ its equivalent in the purest University English. No! for all Aristophanes can we yield up our national free-masonry of wit; our family joke, our Jewish Humour.

Royal Visit to Palestine.—His Royal Highness the Duke of Edinburgh with 111 officers and men of several of Her Majesty's warships, have landed at Jaffa, and are making a special visit to Jerusalem, under the direction of Messrs Cook and Son.

Kimberley.—The Rev. Mark L. Harris, minister of the Hanley Hebrew Congregation has been elected minister of the Kimberley (South Africa) congregation. Mr. Harris was educated at the Jews' Free School and has shown great energy an zeal in furthering communal interests at Hanley, particularly in securing a Jewish Burial Ground. He is also connected with the Darlington and West Hartlepool congregations under the Provincial Ministers Fund; and was also master of the Jewish School at Sunderland. During the relief organisation in the winter of 1884-5, Mr. Harris worked energetically as a member of the Sunderland Ward Relief Committee Funds. We are informed that much regret is felt at Hanley at his intended departure.

Bucharest.—A great sensation was caused lately in Bucharest by the summary arrest of M. Salomon J. Halfon, the head of one of the principal banking houses, and President of the congregation of Sephardim Jews in that city. M. Halfon was one of the first Jews naturalised in Roumania, and he enjoys the highest consideration throughout the country. The offence with which he was charged was that of having failed to pay a fine of ten francs to which he had been condemned eighteen months ago for not having enclosed some land belonging to him as it was believed, but in reality the property of his sister. In default of non-payment of the fine he was to be imprisoned for two days. The clerk of the Court in copying the terms of the sentence omitted the words in "default of non-payment" so that it read a fine of ten francs and two days imprisonment. M. Halfon, on being arrested, was treated like a common criminal and subjected to great indignity. He was liberated after two hours detention by order of the Prime Minister. It is believed that personal rancour was at the bottom of this arbitrary act.

JEWISH PUGILISTS.

The *St. James's Gazette* of Tuesday contained the following article:—

A remarkable illustration of Hebrew assimilativeness is afforded by the relations of the Jews in England with the whilom national institution of the P.R. In their fatherland they fought tooth-and-nail against the introduction of the "heathenish" circus and its gladiatorial combats; but in England they were during a long period among the principal supporters and heroes of the latter day equivalent of the Olympic games. The classic pages of "Boxiana" record one Hebrew champion of England, five Hebrew pugilists of first rank, three of second degree, and seventeen of ordinary merit. How these figures square with the popular theory of the non-masculinity of the Israelites is a question for the anthropologists. Perhaps the scientific bias of the Jewish school of pugilism—for prize-fighting annals recognise the distinctiveness of the Hebrew methods—is accounted for by its relative inferiority in brute strength, although it was not without its "bruisers" and "smashers."

Indeed Dan Mendoza, who in his day held the belt, was the founder of the so-called elegant and scientific school of boxing. The author of "Pugilistica" says of him that "no man of his time united so successfully the theory of sparring with the practice of boxing." He was born in 1763 and was successively an officer of the Sheriff of Middlesex, and landlord of the Admiral Nelson in Whitechapel. He established a boxing-academy on the site of the present Stock Exchange, and as a teacher of the art of self-defence was unrivalled. His exploits in the ring would fill a volume. Mendoza was a man of considerable intelligence, and frequently wrote in defence of the P.R. He had all the Hebraic genius for *réclame*. The following is a specimen of the kind of handbills he was in the habit of circulating:—

> Mr. Mendoza has the authority of members of the Senate and judges on the bench in asserting the tendency of the practice of boxing to prevent the more fatal resort to the knife or other deadly weapons. To gentlemen it may prove more than an exercise or an amusement, by initiating them in the principles of a science by which the skilful, though of inferior strength, may protect themselves from the ruffian assaults of the powerful vulgar, or save their friends and those who are defenceless from insult and imposition.

A neater appeal to humanity and chivalry, by way of an advertisement, it would be difficult to find. Hardly second to Dan Mendoza was his contemporary Samuel Elias, better known as "Dutch Sam." The somewhat obscure muse of Pierce Egan the Elder grandiloquently describes his advent in pugilism:—

> When Mendoza's vast glory was losing its rays,
> And both Time and Disease were contracting its rays,
> As Jackson and Baldwin became all the go
> And the credit of Israel was then but so so:
> Dutch Sam started up like young Hope before Care
> To recover those laurels Fate lent to Despair.

Elias, who was a native of Petticoat Lane, was a very remarkable boxer, and one of the hardest hitters of his day. He was an honest and warm-hearted son of Israel, and many a story is told of his unrehearsed championship of his less muscular brethren. His son who changed his name to Evans, but was generally known as "Young Dutch Sam" and "Pet of the Fancy," abandoned the Jewish pale and won laurels as a Christian. A published monody on his early death refers his apostasy to an elevation of character which his sober biographers do not record:—

> Though Fate decreed thou first should'st breathe the air,
> Within the classic precincts of Rag Fair—
> That region fam'd, as chroniclers unfold,
> Sacred to sheets and to garments old—
> But though in scenes like these young Sam was nurs'd,
> The bonds that cramp'd his youth he proudly burst.

Much of this refers to the distinguished West End Society young Evans kept, among whom were the notorious Earl of Waldegrave and other boisterous Corinthians. Aby Belasco, or "the Leary Israelite," chief of the family of the "Fighting Belascos," was also a notable pugilist in the early days of the present century. He is described, as a master of the science of boxing and a distinguished exponent of the Jewish school. He defeated Halton, the Irish boxer; on which occasion party feeling ran high in the East End of London between the Jews and the Irish. A printed account of the fight—obviously due to Irish authorship—is headed "Fight between Abraham Belasco and Patrick Halton for £50 a side—*i.e.*, Pork and Potatoes, or Ireland versus Judea." Equally famed with Belasco was Barney Aaron, "The Star of the East." He was born in 1800 in Duke's Place, and was one of the best of light weights. The sporting posts had much to say of his achievements. When he vanquished Peter Warren a song was published (to the air of "The Rose of Sharon"), the first verse of which ran:—

> Houndsditch and the Lanes rejoice,
> Where the mart for clothes is;
> Hebrew science lifts its voice;
> Aaron proves a Moses.
> Barney Aaron! Barney Aaron!
> Through the Synagogue and streets
> Rabbis, with their oily air on,
> Shout his name and praise his feats.

In his declining years Aaron followed the useful occupation of a dealer in fish. The fifth of the leading Jewish pugilists was Isaac Bitton or "Old Ikey," who for many years kept a sparring school and saloon for fencing, single-stick, and broadsword, in Goulston Street, Whitechapel. In the ring he was remarkable for his strength and coolness.

The three Jewish pugilists of second rank were Henry Abrahams, Israel Belasco, and Ikey Pig. Abrahams, also called "Little Puss" and "Big Ben in miniature," was a small man but a tremendous boxer. Israel Belasco was a brother of Aby, and much admired for his fine fighting, courage, and game. Ikey Pig, properly Issac Pick, was a ponderous Israelite, principally remembered for his daring but unsuccessful attempt to smash Tom Cribb. The lesser lights were Ely Bendon; Samuel Belasco, another of the "Fighting Belascos;" Cohen (an Irishman from Kilkenny); Abraham da Costa, of Moorfields; Gidgeon, or "Hercules in miniature;" Angel Hyams, a nephew of Dan Mendoza; Barnard Levy; Keely Lyons; Manny Lyons; Martin; Aaron Mendoza, a cousin of Dan; Isaac Mousha, of Stepney; Ugly Barnk; Gadzee, alias "Cat's-meat," who was hero of ten good scientific fights; Lazarus the Jew-boy; Yokel the Jew; and Youssop the Jew. For the achievements of these modern gladiators we must refer our readers to the historic pages of "Boxiana."

Two circumstances should be mentioned before concluding this article. The first is that the majority of the Jewish pugilists belonged to the so-called higher Israelitish caste of the Sephardim, of whom so much high-falutin nonsense has been written in connection with the origin of Lord Beaconsfield. The second is that they pursued their vocation in defiance of the express denunciations of the Synagogue, who—to its credit be it remembered—frowned on the Prize Ring when hardly anyone in England had a word to say against it. More than one Jewish pugilist was refused burial in consecrated ground; and they lie among the nameless outcasts who, in a former and sterner generation, were interred in a special uninscribed plot of ground known as "Behind the Boards."

On Friday afternoon Baron Ferdinand de Rothschild, M.P., opened a bazaar at Aylesbury on behalf of the restoration of Walton Church.

TARGUM ONKELOS.

BY THE

REV. ISIDORE HARRIS, M.A.

A PAPER READ BEFORE THE JEWS' COLLEGE LITERARY SOCIETY.

II.

We have now to enquire whether the Greek translator, Akyles or Onkelos, was likewise the author of the Targum attributed to him; and if he was not, how the work came to be styled "Targum Onkelos." It is the opinion of Dr. Adler (Introduction to *Nethinah L'ger*) that Onkelos was the author of both works; that at first he made a Greek version of the Scriptures, and subsequently, when his Jewish studies were more matured, he undertook the Chaldaic Targum which we now possess. This opinion is shared by very few scholars. Most authorities believe that the Greek version of Aquila and the Aramaic Targum of Onkelos are *not* from the same pen notwithstanding that the names are identical. Let us examine the facts. We saw, in a passage of the Jerusalem Talmud (Megillah i. 9), that the Greek version of Aquila the Proselyte was compiled under the direction of Eliezer and Joshua, and that a corresponding passage in the Babylonian Talmud (Megillah 3a) attributed the Aramaic Targum on the Pentateuch to Onkelos the Proselyte—תרגום של תורה אונקלוס הגר אמרו מפי ר׳ אליעזר ור׳ יהושע. And both statements, it is important to observe, are cited on the authority of the same rabbin, Chia bar Abba. Now this is the only passage in the Talmud in which Onkelos is mentioned by name as the author of a Chaldean version of Scripture. Elsewhere the translation is always referred to as כתרגומו "according to its Targum," תרגום דידן "our Targum," כדמתרגינן "as we translate," תרגום בבלי "the Babylonian Targum." Now there can hardly be a question that this passage in the Babylonian Talmud (more especially if the mythical nature of its context be taken into account) is unhistorical, and an incorrect transcript from the corresponding passage in the Jerusalem Talmud which refers to the Greek version of Aquila (Berliner "Targum Onkelos" ii., p. 98 and other authorities). So that as a matter of fact it may be said that this Chaldaic Targum is always cited in the Talmud as an anonymous work. And this is what I take it to be. (For convenience sake, however, I shall constantly speak of the author of our Targum as Onkelos.) With the exception of this solitary passage, the earliest reference to Onkelos as the author of the Targum is in the Pirké de R. Eliezer—a Midrash of the 8th or 9th century, and therefore devoid of authority on a question like this.

There are several other reasons which prevent our ascribing this work to the Greek translator of the Bible. Fränkel has shown (Ueber den Einfluss *passim*; Zum Targum der Propheten, pp. 45, 46) that in several places the version of Onkelos deviates from and contradicts Aquila's translation. Even their mode of rendering proper names is not the same. Indeed, in point of learning and ability, the two versions are not to be compared (*Ib.*, p. 8). Besides, as Dr. Berliner remarks ("Targum Onkelos" ii., p. 98), although the Jews gladly availed themselves of the labours of a proselyte, and a native of Pontus, for a Greek version of the Scriptures, they were hardly likely, considering the great learning of the age, to seek extraneous services in the composition of an Aramaic Targum. Certainly the familiarity with the genius of the Hebrew and Aramaic tongues which this Targum exhibits, and its thorough intimacy with the tendencies of the traditional interpretation of Scripture are such as could hardly have been acquired by one who was not bred and born in the rabbinical schools. But Dr. Adler considers that the difference between the two versions is sufficiently accounted for by their dissimilar objects; the Greek version being faithfully literal, while the Targum is a paraphrase. Hamburger (Real. Encyclopædie, p. 1187) remarks that this Targum is actually described as the anonymous work of several authors in that passage which has been so frequently quoted from the Babylonian Talmud, תרגום של תורה אונקלוס הגר אמרו. "They (the Targumists) have composed that paraphrase of the Thora which goes by the name of Onkelos." But Berliner ("Targum Onkelos" ii., p. 199) has convicted the famous author of the *Real Encyclopædie* of a school-boy's blunder. Hamburger has actually misread אמרו for אמרו. Finally, there are several passages in this Targum (quoted by Dr. Adler himself) which contradict the teachings of Eliezer and Joshua, under whose direction the Greek version of Aquila was written.

But if this Targum was not written by Onkelos, why was it so called? Most modern authorities reply, Because it resembled Aquila's version in its scope and character, and became for the Aramaic-speaking Jews what the version of Aquila had been for the Alexandrian Jews—the standard translation of the Pentateuch; the official exponent of traditional teaching. Many earlier translations had been in use among the Aramaic-speaking Jews of Palestine, but they were disapproved of by the Rabbins on account of their marked Hellenistic complexion. The Rabbins attempted by many an enactment (See Mishna Megillah iv. 8) to prohibit such translations, but in Palestine they were not strong enough to exclude them, as the retention of several anti-traditional interpretations in the Palestinian Targum clearly proves (Berliner p. 108). But the Greek version of Aquila was a standing protest against this mode of exegesis, and so it was made the basis of an officially-recognised exposition of the Pentateuch. This work became known, in contradistinction from the earlier forbidden translations, as "the translation according to Aquila," "the Targum based on the model of Aquila's version"; for like the Greek version, and relatively to the other Targumim, it was literal and faithful to traditional doctrines. Thus Graetz, who may be selected as a typical representative of this view, says "Onkelos bedeutet weiter nichts als eine einfache Hermeneutik" (G. d. J. iv. 13). This explanation is feasible, although many objections could be made to it. But it may be that the Targum acquired its pseudonymous title not on account of its literal and orthodox characteristics, but because, being composed in the vernacular of the Jews of Palestine and Babylon, it supplied, as the version of Aquila before it had done, a much-felt want. Or, again, because the version of Aquila had given the impulse to the work. Or, it may be, as Dr. Davidson suggests (Article on "Targum," Kitto's Cyclopædia of Biblical Literature), that there is no appropriateness in the title whatever; but as in later times its real author was unknown, people readily seized upon the name of Akyles or Onkelos, famously know as the Greek translator of the Bible, and attributed the work to him.

The question of dialect and of date and place of composition and redaction may be treated of together. It is often said that the dialect of this Targum is East-Aramaic like that of the Babylonian Talmud, and that this clearly points to Babylon as its birth-place; just as the West-Aramaic dialect of the so-called Targum Jonathan on the Pentateuch, which resembles that of the Palestinian Talmud, indicates Palestine as its home (Frankel, Zum Targum der Propheten p. 5; Geiger, Jüdische Zeitschrift ix. p. 93). But Dr. Berliner has shown (T. G. ii. p. 110) that this is too broad a statement, and that the dialectical peculiarities of the work merely prove that it was finally redacted in Babylon. The basis of this Targum says Nöldeke (Alttestamentliche Literatur p. 257), who is quoted by Berliner, is "a later development of a Palestinian Aramaic, such as had already been employed in some of the Scriptural books."

We may say then, if we adopt this view, that the Targum was probably Palestinian in its first stages, and for a long time remained in a fluctuating state owing to the weakness of rabbinical authority in Palestine. Gradually, however, it found its way into Babylon, where it was moulded by the genius of one author into the form in which we now possess it, while the far-reaching influence exercised by the Babylonian schools caused it to be gradually received by the Jews as the authorized Targum on the Pentateuch.

When this took place, is a question touching which various conjectures have been advanced. Zunz in his "Gottesdienstliche Vortraege" (p. 62) expressed the opinion that Onkelos may have translated the Pentateuch in the time of Philo, in the first century A.C. But he has since repudiated it (Geiger, Zeitschrift 1843 p. 179 note 3). Dr. Berliner, from the use of certain pre-Mishnaic terms, from the avoidance of anthropomorphisms which is so characteristic of this Targum, and from other internal evidence, comes to the conclusion that the work was not redacted later than the second half of the second century A.C. Frankel, who ascribes the Targum to a pupil of Rab, supposes that Rab, who lived at the commencement of the third century and had spent some time in the Palestinian schools, studying under Jehuda Hanassi, may on his return to Babylon, where he founded the Academy of Sura, have brought with him an account of the Greek translation of Aquila, and in this way stimulated one of his pupils to prepare an Aramaic translation of the Pentateuch (Zum Targum d. P.p. 9). Geiger (Urschrift p. 164; Jüdische Zeitschrift ix. 85) thinks the work was completed by the Babylonian schools as late as the fourth century A.C. But there are strong reasons for dating the work earlier than this. For it is utilised by Joseph the Blind, the author of the Targum to the Prophets, who lived at the commencement of the fourth century, and it is often cited by Talmudical authorities who lived in the same century. Geiger, however, adopts the extreme and solitary theory that instead of the Targum on the Prophets borrowing from Onkelos, the latter author wrote with the assistance of the Targum on the Prophets, a view upon which Dr. Adler justly observes את כל ההוזין הזה יצא רוח יקח הכל.

Perhaps the most reasonable view of the matter is that adopted by Hamburger (article on "Targum Onkelos"). The Targum, being a department of the Oral Law, for a long time existed in the form of oral tradition. But in the time of Jehuda Hannassi, towards the close of the second century, the Mishna was redacted, and the restriction which forbade the writing down of the Oral Law was removed. As soon as this took place, or shortly afterwards, the Targum of Onkelos assumed a written form.

But the question, when the Targum, as a part of the Oral Law, was first allowed to be committed to writing is also one concerning which the most diverse views have been held. De Rossi (Meor Enayim, chaps. 9 and 49) thinks that a Chaldean translation of Scripture existed in writing from the days of Ezra. Luzzatto (Introduction to *Philoxenus*), on the other hand, maintains that as the Targum comprised oral traditions it was not permitted to be written down in the time of its author, whom he regards as Onkelos. Following in the wake of Sherira Gaon, Rashi (Baba Mezia 33a, *et passim*) and others, who regard Jehuda Hannassi as the Compiler only, and not the Redactor, of the Mishnah, he thinks that it was not committed to writing until after the Talmud was closed in about the year 500. In his way he endeavours to account for the silence of Origen and Hieronymus as to the Targums of Onkelos and Jonathan ben Uzziel. He also calls attention to the Talmudic passage תרגום של תורה אונקלוס הגר אמרו. Had Onkelos's work been a written one, the Talmud, he contends, would have said כתבו and not אמרו. However this may be, it is certain that written Targums for private use were not unknown in very early times. The Talmud asserts that Gamaliel the Elder possessed a written Targum to the Book of Job (Tosefta Shabbath, c. 14, &c.) The most, therefore, that we can say with confidence is that the Targum was, at one time, not allowed to be read publicly out of written works (see the passage in Jer. Megillah iv. 1, cited by Luzzatto).

Dr. Adler's view of this matter is profoundly interesting. He supposes that in as far as this Targum was a literal version, it did not come under the category of Oral Law at all. It was only in those parts in which the literal sense of Scripture was deviated from, and the Halacha or Hagada followed, that the prohibition referred to could have applied. But even in these cases Onkelos claimed exemption from the rabbinical regulation, inasmuch as he abstained from introducing into his paraphrase rabbinical teachings which were long-established, well-known, and universally recognised. The rabbinical maxim was מיתתא חדתא שאני "New and disputed opinions may be written down" (Temurah 14b); and this rule, according to Dr. Adler, served as the limit within which the traditional tendencies of Onkelos were confined. This point will be referred to again in another connection.

METROPOLITAN FREE HOSPITAL, Kingsland Road.—City Offices, 163, Bishopsgate Street, Without, E.C.—The aggregate number of patients relieved during the week ending Aug. 14, was medical 1056; surgical, 548; total 1,604; of which 595 were new cases.

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THE "EZRA" HOSPITAL, CALCUTTA.

On the 19th ult., the Honourable Sir Rivers Thompson, the Lieutenant-Governor of Bengal, laid the foundation stone of a new Jewish (The "Ezra") Hospital at Calcutta, in course of erection on a site adjacent to the Medical College Hospital. There was a very large and distinguished company present. The cost of the new institution will be defrayed by the widow of the late Mr. E. D. J. Ezra after whom it will be named. Addressing Sir Rivers Thompson, Dr. Cowie, Surgeon General said: I have been asked by Mrs. Ezra to request you, sir, to fulfil your promise made to her some time ago to lay this foundation stone, on which is to be erected a noble building in memory of her late husband, for the benefit of the sick poor among the Jewish community residing in this city. The objects and reasons which have led to the conception of such a building are these:—On a representation being made to her late husband, Mr. E. D. J. Ezra, as to the difficulties which were being experienced by the poor and suffering Jews in Calcutta in the matter of servants and food, &c., while under treatment in our public charities, he at once consented to found a hospital. Mrs. Ezra has come to carry out this project, and a hospital is to be built here, on this site, to be a part of the Medical College Hospital with a frontage in Colootollah Street. Mrs. Ezra has endowed the hospital with an invested capital sufficient to meet all charges on account of the special servants to be retained for the inmates of the hospital, which will be under the direct supervision of myself and the control of the Principal of the Medical College and his colleagues. This beneficent offer has been accepted by your honour. This institution is to be designated the Ezra Hospital, and you, sir, have consented to lay the foundation stone this day. The late Mr. Ezra, whose largeness of heart and universal benevolence are well known to you, was known but to few others, save to the recipients of his charity. The following are some of the chief of the good works which he performed. He gave no less than than 5,000 rupees a month towards the relief of the destitute of the Jewish community in India and elsewhere. Ezra's Benevolent Institution which was founded by him in 1882, and for the maintenance of which he gave a sum of 80 rupees a month, is a great boon to the local Jewish community. The institution is attended by about a hundred children, who are fed as well as educated. Not long ago the deceased founded an institution in Jerusalem of an educational character at an annual cost of £1,200. The memory of Ezra is associated with many other charitable and public gifts. Ezra House at the Zoological Gardens cost 12,000 rupees; the drinking fountain opposite his house cost 4,000 rupees; the synagogue in Canning Street cost three lakhs. Mr. Ezra was a man who made no distiction of persons, no distinction of caste, creed, or nationality. His purse was ever open to all who were necessitous and deserving; a man who never let his left hand know what his right hand did. These, sir, are the chronicles of a good man's life, the history of a life well spent. And now, sir, his widow comes before you and requests you to permit her to carry out the last and crowning wish of his life: a lady who ever vied with her husband in all his good words; a lady who possesses the heart of a true woman; a lady well chosen to be the guardian and distributor of the good things of this world entrusted to her care; a lady, finally, whose hand is never closed to the poor of whatsoever nationality seeking her unbounded and generous aid.

SIR RIVERS THOMPSON in the course of his reply said: I am charged with a duty which I undertake with very real pleasure, both on public and personal grounds, because the building of which I am now about to lay the first stone will be a handsome and useful addition to the Medical College Hospital in this city, because it is a tribute of affection from the family with whose name it will be associated, and a memorial of the high estimation in which the late Mr. Ezra was held in Calcutta. I gather from the statements which have been made to me that it had been the intention of Mr. Ezra during his lifetime to have provided special accommodation for the people of his community for their medical treatment under sickness. That object was frustrated for a time by his death only to be revived now by the natural desire of those whom he left behind to give effect to his wishes in this particular direction, and we are present here to-day to witness the commencement of that work of benevolence. The zealous benevolence of the Jews all the world over for their brethren is a remarkable feature in the Jewish character; still it a part of the old story of the people. It is more than any feeling which a Christian or even a Mussulman has for other Christians and Mussulmans as such. It is a distinctly national feeling, one not only for the possessors of the same religion, but for the men and women of the same nation. And the incident which we witness to-day illustrates that feeling which is based upon the strong sense of national union which has survived the adversities of 2,000 years, and still resists so steadfastly the temptation of of an age of scepticism. I am glad to take part in this ceremony, and in great measure, because in the creation of the "Ezra Hospital" it records the name of one who was famed in the annals of Calcutta for his large hearted, unobtrusive charity. (Applause.)

Mrs. Ezra having handed to the Lieut.-Governor a silver trowel he proceeded to lay the foundation stone with the customary formalities.

Mr. J. E. D. Ezra thanked Sir Rivers Thompson on behalf of the Jewish community and Mrs. Ezra. After the cerémony a suitable prayer was offered up by the Rev E. M. D. Cohen.

AUSTRIA-HUNGARY.

Count Stephen Esterhazy, the Governor of Pressburg, has presented the Jewish congregation in that city with a piece of ground for the erection of a Jewish school. The same nobleman lately gave the Jews living on his estate a site for the building of a synagogue.

The death has taken place in Vienna of Hofrath Ritter von Steingraber, one of the Chief Directors of the Austrian State Railways. The deceased was held in the utmost esteem in the commercial world, as was proved by the influential gathering which attended his interment in the Jewish section of the Central Cemetery. Prominent among the official mourners were the Minister of Commérce, the President of the State Railways, the chiefs of all the railway lines having their headquarters in Vienna, and Ritter von Guttmann, President of the Jewish community. The service at the cemetery was fully choral, and included an address by Dr. Jellinck.

A few weeks ago the city of Prague narrowly escaped being the scene of an anti-Jewish disturbance on account of the "blood accusation." Two Christian boys, who were fighting so desperately that their faces were streaming with blood, were parted by a Jewish passer by and ran away crying. Shortly afterwards, a crowd appeared before the synagogue, whither the peacemaker had repaired, and headed by the mother of one of the lads, they declared that the boy had been dragged into the synagogue in order to be killed. The crowd assumed a threatening attitude, but before they could do any harm, both boys arrived on the spot.

Herr Fabini, the new Hungarian Minister of Justice, has appointed Herr Isidor Baumgarten, a barrister at Pesth, to be Deputy State Procurator at the Law Courts in that city. This appointment is hailed with special satisfaction, as the present Minister's predecessor, the late Herr Pauler, was a pronounced Jew-hater.

A prolific Hebrew writer, Rabbi Solomon Ganzfried has died at Ungvar in Hungary, where for 36 years he had been Dayan of the Jewish congregation He was ninety years of age.

A portion of the Jewish Ghetto in Trieste is about to be demolished. It is intended to erect on the site a large synagogue.

JEWISH IMMIGRANTS IN NEW YORK.

During the month of June there was an unusually large arrival of Russian and Polish Jews in New York. The *New York Herald* estimates the number at 5,000, evidently a great exaggeration. Many of the new comers, who were unable to support themselves, were returned to their own country. The distress among the poor people has been very great, owing to misrepresentations made to them at their starting place, and also to the Hebrew Immigrant Society at New York.

Among the arrivals in the port towards the end of July by the steamer "State of Georgia" were a number of Jewish passengers, between fifty and sixty of whom were detained by the authorities on Ward's Island as paupers to be shipped back to Europe. As soon as this fact became known to the representatives of the Hebrew Immigrant Aid Society, prompt action was taken in the matter. The Hon. Ferdinand Levy, Coroner, President of the Society, together with Dr. Henry Gersoni, Secretary, and Mr. J. Judelsohn, ex-Secretary (who has throughout taken so warm an interest in the foreign immigrants), proceeded to Ward Island, where they interviewed the strangers. They were all in a dejected condition, owing to the apprehension of their being sent back to their native land. Mr. Judelsohn questioned each person separately, and ascertained that everyone had money with them. They complained that they had been taken to Ward's Island without the least investigation into their circumstances. Coroner Levy, on his return to town, forwarded a written protest to the Commissioners of Emigration. This protest was followed up by a personal interview with the Commissioners, at which Mr. Levy strongly pleaded for the admission of the immigrants into the United States. His appeal was crowned with success, the Commissioners having decided to send back only two of the travellers, one of them being almost blind, and the other a middle aged man, without any friends in America.

The Hebrew Immigrant Protective Society has applied to the Emigration Commissioners to be formally recognised at Castle Garden, in the same way as the German and Irish Emigrant Societies are permitted to be represented there.

LONDON HOSPITAL, Whitechapel Road.—Monthly Return of Hebrew In-Patients In the Wards, July 1st, 37; admitted during the month, 58—95; discharged 55, died 7—62; remaining in the Wards, August 1st, 33.

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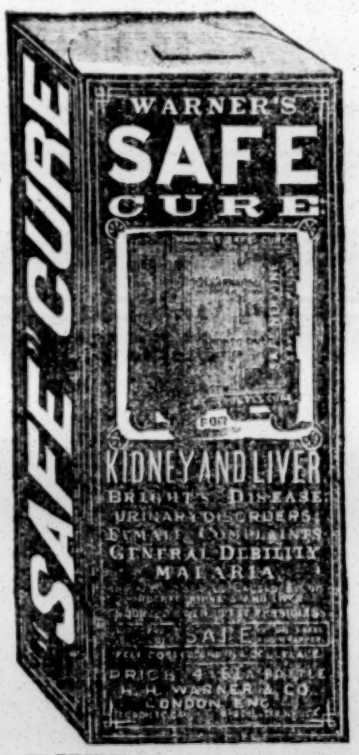

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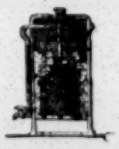

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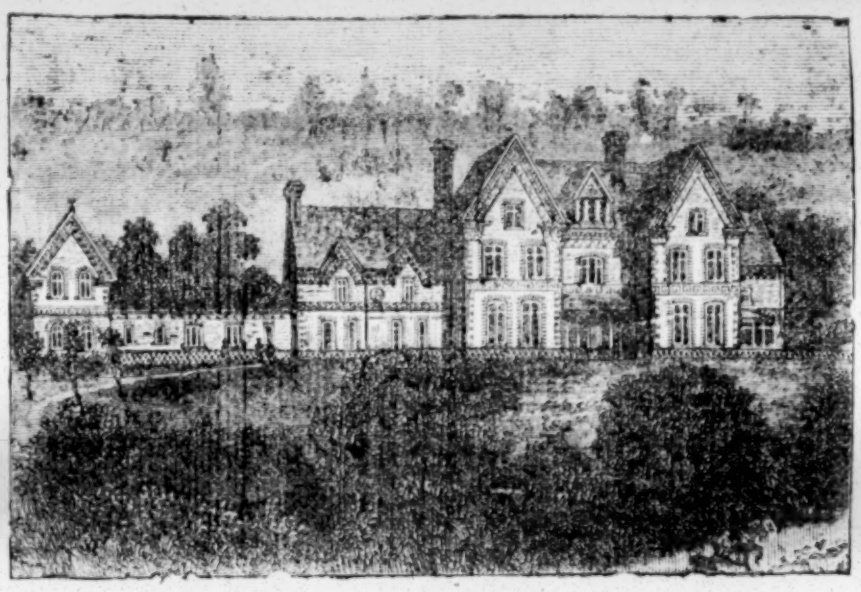

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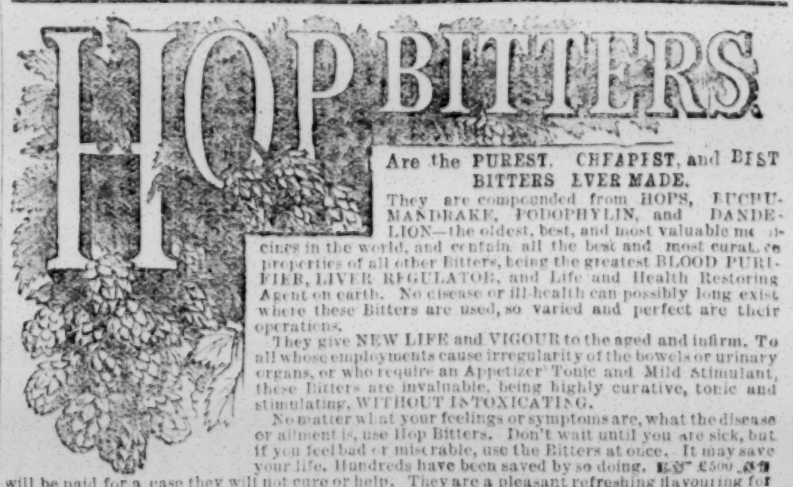

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